

WILLIAM BLAKE AND THE MYSTICISMS
OF SENSE AND NON-SENSE

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CHAPTER I

HISTORY AND DEFINITION OF MYSTICISM

PHILIPPE DE FELICE, IN POISONS SACRES, IVRESSES DIVINES, WROTE, CONCERNING THE IMMEMORIAL CONNECTION BETWEEN CERTAIN FORMS OF INTOXICATION AND RELIGION, THAT "THE PRACTICES STUDIED IN THIS VOLUME CAN BE OBSERVED IN EVERY REGION OF THE EARTH, AMONG PRIMITIVES NO LESS THAN AMONG THOSE WHO HAVE REACHED A HIGH PITCH OF CIVILIZATION. WE ARE, THEREFORE, DEALING NOT WITH EXCEPTIONAL FACTS . . . , BUT WITH A GENERAL AND, IN THE WIDEST SENSE OF THE WORD, A HUMAN PHENOMENON, THE KIND OF PHENOMENON WHICH CANNOT BE DISREGARDED BY ANYONE WHO IS TRYING TO DISCOVER WHAT RELIGION IS, AND WHAT ARE THE DEEP NEEDS WHICH IT MUST SATISFY." ALSO, THE ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION INCLUDES A DISCUSSION OF THE PRIMITIVE RELIGIOUS FORMS OF MANA, SHAMANISM, FETISHISM, AND THE TRANCES OF MEDICINE MEN, IN WHICH INTOXICATION GENERALLY PLAYS A LARGE PART, IN ITS DISCUSSION OF MYSTICISM.¹ ALTHOUGH MANY MYSTICS, LIKE BLAKE, SEEM TO HAVE BEEN "DRUNK WITH INTELLECTUAL VISION," RATHER THAN WITH DRUGS, THIS ASSOCIATION OF DRUNKENNESS WITH "DIVINE EXPERIENCE" SEEMS TO BE UNIVERSAL,

¹"MOST FORMS OF SHAMANISM COME WITHIN THE SPHERE OF MYSTICISM", HASTINGS, JAMES, (ED.) ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION (NEW YORK, 1917) VOL. 9, P. 85.

EXCEPT AMONG THOSE EXTREME DUALISTS, OF BOTH THE EAST AND THE WEST, WHO REJECT CONSCIOUSNESS ENTIRELY, AND IN SUCH CASES AS THESE IT IS ONLY BY THEIR CLAIMS, AND THE CLAIMS OF THEIR SCHOLARS, THAT THEY CAN BE CONSIDERED MYSTICS:¹ THE IMPLICATION IS, OF COURSE, THAT "MYSTICISM" IS IN SOME WAY INNATELY CONNECTED WITH "INTOXICATION". R. GORDON WASSON HAS WRITTEN THAT THERE IS EVIDENCE WHICH LINKS THE GREEK WORD μύρα WITH THE ROOT MYCO, FUNGUS; THAT FUNGI, ESPECIALLY MUSHROOMS, ARE USED AS INTOXICANTS IS WIDELY KNOWN TO ANTHROPOLOGISTS.² IT IS WELL KNOWN, REGARDLESS OF WHAT EXPLANATION, IF ANY, IS GIVEN, THAT NAHUATL AND RELATED LANGUAGES CONTAIN STARTLING SIMILARITIES TO EUROPEAN LANGUAGES; FOR EXAMPLE, THE ROOT TEO AS USED, FOR INSTANCE, IN THE NAME OF THE SACRED MUSHROOM, TEONANAOATL, "GOD'S FLESH," IS OBVIOUSLY SIMILAR TO THE GREEK THEOS AND THE LATIN DEUS. ALTHOUGH IT CAN NOT BE CLAIMED TO BE MORE THAN AN EXTREME COINCIDENCE, A MEMBER OF THE TRIBE WHICH USES THE SACRED MUSHROOM IS CALLED A MIXTEC, WHICH, WHEN PRONOUNCED IN NAHUATL, IS IDENTICAL IN SOUND TO THE ENGLISH WORD "MYSTIC."

¹ SINCE NO COMMUNICATION CAN COME (OR, AT LEAST, HAS COME) FROM ONE IN THIS STATE,

² BESIDES THE WELL KNOWN SHAMANISTIC RITES OF SIBERIA, "DIVINE MUSHROOMS" ARE KNOWN TO BE USED IN BORNEO, NEW GUINEA, AND MEXICO, AND, AT LEAST ACCORDING TO TRADITION, IN CHINA, JAPAN, AND INDIA. SEE ALSO ROBERT S. DEROPP, DRUGS AND THE MIND (N.Y., 1957), AND THE ARTICLE BY R. GORDON WASSON, "SEEKING THE MAGIC MUSHROOM," LIFE (MAY, 1957), PP. 100-120. ALSO, ANDRYA PUNARION, IN THE SACRED MUSHROOM, KEY TO THE DOOR OF ETERNITY (NEW YORK, 1957), P. 260, SAYS THAT "...THERE IS GOOD REASON TO ASSUME THE EXISTENCE OF A SACRED-MUSHROOM CULT IN ANCIENT EGYPT."

SUPPORT FOR WASSON'S THEORY IS FOUND IN THE "SONG TO DEMETER" IN THE HOMERIC HYMNS,¹ WHERE RHEA SAYS TO DEMETER (μητέρα MEANS "MOTHER", SO DEMETER PROBABLY REPRESENTS "MOTHER EARTH"); "BUT COME, MY CHILD, OBEY, AND BE NOT TOO ANGRY UNRELENTINGLY WITH THE DARK-CLOUDED SON OF CONOS; BUT RATHER INCREASE FORTHWITH FOR MEN THE FRUIT THAT GIVES THEM LIFE." SO SPAKE RHEA, AND RICH-CROWNED DEMETER DID NOT REFUSE BUT STRAIGHTWAY MADE FRUIT TO SPRING UP FROM THE RICH LANDS." ALTHOUGH THIS COULD, OF COURSE, REFER TO MERE VEGETABLE NOURISHMENT, THE LINES IMMEDIATELY FOLLOWING THESE SEEM TO MAKE IT CLEAR THAT IT WAS SOME SORT OF VEGETABLE INTOXICANT THAT WAS GATHERED BY THE INITIATES ON THEIR OVERNIGHT TRIP TO THE COUNTRYSIDE, AND THAT WAS CARRIED BACK IN A BOX, FROM WHICH IT WOULD BE TAKEN BY EACH INITIATE²:

"THEN SHE WENT, AND TO THE KINGS WHO DEAL JUSTICE, TRIPTOLEMUS AND DIOOLES, THE HORSE-DRIVER, AND TO DOUGHTY EUMOLPUS AND CELEUS, LEADER OF THE PEOPLE, SHE SHOWED THE CONDUCT OF THE RITES AND TAUGHT THEM ALL HER MYSTERIES, TO TRIPTOLEMUS AND

¹HESIOD: THE HOMERIC HYMNS AND HOMERICA, TRANSLATED BY HUGH R. EVELYN-WHITE, (NEW YORK, 1920), P. 325.

²ENCYCLOPEDIA BRITANNICA, (CHICAGO, 1951), VOL. 16, P. 47: "...I HAVE TAKEN (THE THINGS) FROM THE SACRED CHEST, HAVING TASTED THEREOF..."

AND POLYXEINUS AND DIOGLES ALSO, -- "AUFUL MYSTERIES WHICH NO ONE MAY IN ANY WAY TRANSGRESS OR PRY INTO OR UTTER, FOR DEEP AWE OF THE GODS CHECKS THE VOICE."¹ ALTHOUGH THE ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION INDICATES THAT, IN CICERO'S VIEW, ATHENS PRODUCED "NOTHING BETTER THAN THE MYSTERIES OF ELEUSIS, NOT ONLY IN REGARD TO THE ORDERING AND CIVILIZING OF LIFE, BUT IN REGARD TO THE FURNISHING OF A GOOD HOPE IN DEATH," AND THAT SOPHOCLES BELIEVED THAT "HAPPINESS IN THE NEXT WORLD" WAS CONFINED TO "...THOSE WHO HAD BEEN INITIATED IN THE MYSTERIES OF ELEUSIS, THAT IS, PROBABLY, SO FAR AS THEIR FELLOW-CITIZENS WERE CONCERNED"² THE "SONG TO DEMETER" DOES NOT EXPLICITLY IMPUTE A DOCTRINE OF "AFTER-LIFE" TO THE MYSTERIES; "HAPPY IS HE AMONG MEN ON EARTH WHO HAS SEEN THESE MYSTERIES; BUT HE WHO IS UNINITIATE AND WHO HAS NO PART IN THEM, NEVER HAS LOT OF LIKE GOOD THINGS ONCE HE IS DEAD, DOWN IN THE DARKNESS AND GLOOM."³ THIS STATEMENT, IT SEEMS, COULD BE INTERPRETED TO REPRESENT EITHER A DENIAL OF AFTER-LIFE FOR THOSE WHO ARE NOT INITIATED, WITH NO REFERENCE TO THE FUTURE OF THE INITIATE, OR A STATEMENT THAT THE INITIATE WILL HAVE A SUPERIOR AFTER-LIFE.

¹ HESIOD; THE HOMERIC HYMNS AND HOMERICA.

² HASTINGS, JAMES, (ED.), ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION, (NEW YORK, 1917).

³ HESIOD; THE HOMERIC HYMNS AND HOMERICA.

THE DOCTRINE OF THE AFTER-LIFE WAS HIGHLY DEVELOPED IN GREECE, REGARDLESS OF WHETHER A PARTICULAR "MYSTERY" CONTAINED THE IDEA, AND PYTHAGORUS, OR RATHER THE PYTHAGOREANS, WITH THEIR IDEAS OF THE "WHEEL OF BIRTH" AND THE TRANSMIGRATION OF SOULS¹ (BOTH OF WHICH INVOLVED THE IDEA OF KARMA, HOWEVER IT WAS EXPRESSED) SEEM TO HAVE BEEN REPRESENTATIVE OF THIS DOCTRINE, AS CLASSICAL HINDUISM, WITH THE SAME PARTICULAR IDEAS, WAS REPRESENTATIVE OF THAT DOCTRINE IN INDIA. ALTHOUGH LITTLE SEEMS TO BE KNOWN ABOUT THE ACTUAL PRACTICES OF "PURIFICATION" OF THE PYTHAGOREAN BROTHERHOOD, THEY CAN BE CONSIDERED MYSTICAL, BY THE SAME CRITERIA WHICH ALLOW THE ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION TO ASSERT THAT "IN HINDUISM, INDEED, IN NEARLY ALL OF ITS MANIFESTATIONS, IN ITS MOST PHILOSOPHICAL FLIGHTS AS WELL AS WHEN IT APPROACHES PURE SHAMANISM AND MAGIC, THERE ARE TO BE FOUND INDICATIONS OF THE MYSTICAL TEMPER OF MIND."²

ALTHOUGH HINDUISM IS WIDELY CONSIDERED TO BE AN ASCETIC RELIGION, THE BHAGAVAD-GITA CONTAINS WHAT SEEMS TO BE AN EARLY DOCTRINAL JUSTIFICATION FOR THE "MODERNIZED" FORMS OF

¹ENCYCLOPEDIA BRITANNICA, (CHICAGO, 1951), VOL. 18, PP. 802, 803.

²ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION, VOL. 9, P. 114. ALSO SEE ON PAGE 7 OF THIS THESIS A SIMILAR STATEMENT CONCERNING THE CLASSIFICATION OF BUDDHISM.

THE RELIGION, WHICH WERE MODIFIED BY THE INFLUENCE OF THE PRIMITIVE NAGA AND YAKSA WORSHIP AND THE COMPETITION OF LIBERALIZED BUDDHISM. THE GITA SAYS THAT SOME YOGIS OFFER THEIR SOUL TO THE "SACRIFICIAL FIRE" OF BRAHMAN, AND OTHERS RENOUNCE POSSESSIONS, ACTIVITY, AND SENSE-PERCEPTION; HOWEVER, IMMORTALITY AND THE REACHING OF "ETERNAL BRAHMAN", BESIDES HAPPINESS "IN THIS WORLD," CAN ALSO BE OBTAINED BY THOSE WHO "ALLOW THEIR MINDS AND SENSES TO WANDER UNCHECKED, AND TRY TO SEE BRAHMAN WITHIN ALL EXTERIOR SENSE-OBJECTS. FOR THESE, SOUND AND THE OTHER SENSE-OBJECTS ARE THE OFFERING, AND SENSE-ENJOYMENT THE SACRIFICIAL FIRE"¹. SINCE THE CLASSICAL HINDU TRADITION OF RENUNCIATION IS BOTH VERY WELL KNOWN AND PRACTICALLY IDENTICAL WITH THE MAIN CHRISTIAN MYSTICAL TRADITION, AND SINCE THE TANTRIC HINDU MOVEMENT CLOSELY PARALLELS THE "LIBERAL" BUDDHIST PRACTICES, DIFFERING MAINLY IN ITS ATTEMPT TO "...ASSIMILATE AND ADJUST ITSELF TO THE ORTHODOX TRADITION (RATHER) THAN TO EXCLUDE AND REFUTE IT,"² IT WILL BE ASSUMED THAT THE DISCUSSIONS OF THE MATURE MAHAYANA BUDDHISM AND THE CATHOLIC CHRISTIAN MYSTICAL TRADITION WILL ILLUSTRATE THE TWO MAIN TYPES OF MYSTICISM SUFFI-

¹ ISHERWOOD, CHRISTOPHER, AND SWAMI PRABHAVANANDA (TRANS.), THE SONG OF GOD: BHAGAVAD-GITA, (NEW YORK, 1951), P. 53.

² ZIMMER, HEINRICH, PHILOSOPHIES OF INDIA, (NEW YORK, 1956), P. 569.

OIENTLY.

THE FACT THAT BUDDHISM HAS A GREATER REPUTATION FOR BEING MONISTIC THAN HINDUISM IS REVEALED BY THE STATEMENT IN THE ENCYCLOPEDIA OF THE SOCIAL SCIENCES THAT BUDDHISM HAS SPREAD INTO AREAS WHICH HAD PREVIOUSLY BEEN CHRISTIAN, TAOIST, ZOROASTRIAN, AND EVEN BRAHMIST BECAUSE OF ITS PRACTICAL NATURE, ITS GOALS BEING PRIMARILY HUMANITARIAN, AND PSYCHOLOGY BEING THE MEANS USED TO ACHIEVE THEM. ACCORDING TO THE DEFINITION GIVEN BY THE ABOVE, BUDDHISM CAN BE CONSIDERED TO BE "MYSTICAL" IF IT MAKES USE OF SUCH PRACTICES AS "ECSTASY", "TRANCE," AND "CONSCIOUSNESS OF THE ABSOLUTE," SO IT CAN BE SEEN THAT BOTH OF THESE STATEMENTS ABOUT BUDDHISM CAN BE SIMULTANEOUSLY CORRECT IF THE MENTIONED "PRACTICES" ARE UNDERSTOOD IN A MONISTIC SENSE, AND IF "HUMANITARIAN" IS NOT DEFINED TOO NARROWLY. THE MONISTIC BUDDHIST MIGHT SAY THAT "THROUGH CERTAIN TRANCES OR EXERCISES MAN CAN, IN ACCORDANCE WITH THE FOUR NOBLE TRUTHS,¹ OVERCOME IGNORANCE, AND THEREBY BECOME AWARE OF THE HIGHEST TRUTH AND EXPERIENCE THE HIGHEST DELIGHT, MAHA-SUKHA." THE PERSON WHO DESIRES TO "OVERCOME HIS IGNORANCE," THAT IS, TO BE INITIATED, NEED ONLY, AS IN THE PARALLEL HINDU AND GREEK RELIGIONS, BE ".... INTELLIGENT,.... ONE WHO ABSTAINS FROM INJURING ANY BEING,

¹NOSS, JOHN B., MAN'S RELIGIONS, (NEW YORK, 1949) (1) THE TRUTH OF PAIN, (2) THE TRUTH OF THE CAUSE OF PAIN, (3) THE TRUTH OF CESSATION OF PAIN, AND (4) THE TRUTH OF THE WAY THAT LEADS TO THE CESSATION OF PAIN.

EVER DOING GOOD TO ALL, PURE, ...AND A NONDUALIST...,"¹
 THAT IS, WOMEN AND SLAVES WERE NOT EXCLUDED, AND COULD EVEN
 BECOME GURUS, OR TEACHERS OF THE RELIGION.

THE "METAPHYSICAL" EXPLANATION OF THIS ASPECT OF BUD-
 DHISM IS GIVEN BY ZIMMER AS FOLLOWS:

...PURE COMPASSION IS OF THE ESSENCE OF THE BODHISATTVA
 AND IS IDENTICAL WITH HIS RIGHT PERCEPTION OF THE VOID;²
 OR, AS ONE MIGHT SAY, IT IS THE PRIMARY REFLEX OF THE VOID.³
 ..."THE BODHISATTVA ATTAINS OMNISCIENCE."⁴

WITHIN THE HEARTS OF ALL CREATURES COMPASSION IS PRESENT
 AS THE SIGN OF THEIR POTENTIAL BODHISATTVAHOOD; FOR ALL THINGS
 ARE SUNYATA, THE VOID--AND THE PURE REFLEX OF THIS VOID (WHICH
 IS THEIR ESSENTIAL BEING) IS COMPASSION. COMPASSION (KARUNA)
 INDEED IS THE FORCE THAT HOLDS THINGS IN MANIFESTATION--JUST
 AS IT WITHHOLDS THE BODHISATTVA FROM NIRVANA.

¹ZIMMER, PHILOSOPHIES OF INDIA, P. 572.

²ZIMMER USES "VOID" TO MEAN "ESSENCE," AND "ANNIHILATE
 IN THE VOID" TO MEAN "UNITED WITH THE ESSENCE OR EXISTENCE,"
 OR "PROPERLY PERCEIVING PARTICULAR REALITIES." IT SEEMS
 LIKELY THAT THIS TYPE OF WORD USE ADDS TO THE COMMON WESTERN
 CONCEPTION THAT BUDDHISM IS "NEGATIVE"; HOWEVER, IT WILL BE
 SEEN THAT THIS RELIGION, AS A DIRECT RESULT OF ITS MONISTIC
 DOCTRINE, REJECTS NOTHING IN THE UNIVERSE BUT IGNORANCE AND
 UNCONSCIOUSNESS, AND HAS AS ITS "MYSTIC GOAL" THE UNDERSTAND-
 ING OF AN INFINITELY "DIVINE" UNIVERSE, IN WHICH THE "HIGHEST
 REALITY" IS THE MAN WHO PERCEIVES IT.

³ZIMMER, PHILOSOPHIES OF INDIA, P. 552.

⁴IBID., P. 553; IT IS IMPORTANT TO NOTE THAT ALL OF THOSE
 WHO HOLD AN ENTIRELY MONISTIC MYSTICAL DOCTRINE MAINTAIN THAT
 "OMNISCIENCE" IS CHARACTERISTIC OF THE PERSON WHO HAS ATTAINED
 THE CONDITION OF "INSPIRED PERCEPTION" OR "FOUR-FOLD VISION";
 EXAMPLES ARE THE MIXED INDIANS, THE HINDUS, THE BUDDHISTS
 BEING DISCUSSED HERE, AND BLAKE, WHO SAID "LESS THAN ALL CAN-
 NOT SATISFY MAN" (KEYNES, GEOFFREY, (ED.) POETRY AND PROSE
OF WILLIAM BLAKE, (LONDON, 1948), P. 148.)

THIS "NIRVANA" FROM WHICH THE BODHISATTVA IS WITHHELD BY HIS COMPASSION REFERS TO THE NIRVANA OF THE DUALISTIC MYSTICS, THAT IS, THE INEFFABLE AND UTTERLY TRANSCENDENT REALITY; THE CONDITION BEING DESCRIBED ABOVE MAY ALSO BE CALLED "NIRVANA," BUT IT MIGHT BE MORE ACCURATE TO LIMIT ITS NAME TO THAT USED BY THE PARALLEL HINDU SECTS, VIZ., "MAHANIRVANA". ZIMMER CONTINUED HIS EXPLANATION OF MONISTIC BUDDHISM WITH AN INDICATION OF ITS CONTRASTS TO CHRISTIANITY, VEDANTISM, AND HINAYANA BUDDHISM, AS FOLLOWS:

...THIS WORLD-SUPPORTING CONDESCENSION OF THE BODHISATTVA ... IN SPIRIT AND PRACTICE... TAKES US ONE STEP FURTHER (THAN THE CHRISTIAN MYSTERY OF THE INCARNATION), SINCE IT CALLS FOR AN UNQUALIFIED AFFIRMATION OF "IGNORANCE" (AVIDYA) AS IN ESSENCE IDENTICAL WITH "ENLIGHTENMENT (BODY)" -- WHICH RENDERS ARCHAIC THE ANCIENT SANKHYA-VEDANTA-HINAYANA MODES OF MONKISH REJECTION OR ACCEPTANCE... "IGNORANCE" (AVIDYA) IS STILL... THE CAUSE OF SUFFERING... THE BENIGHTING AFFLICTION OF THOSE WHO LIVE IN DESIRE AND FEAR, IN HOPE, DESPAIR, DISGUST, AND GORROW. BUT THE ONE WHOSE MIND IS CLEANSED, WHOSE "SOUL", WHOSE SELFHOOD, HAS BECOME ANNILATED IN THE VOID, IS CONSCIOUS OF AN ENJOYABLE WONDER, LIKE A DREAM, OR LIKE A DISPLAY SET UP BY MAGIC, WITH WHICH, AS THE VOID, HE IS IDENTICAL... MINGLED WITH THE COMPASSION OF THE BODHISATTVA IS A QUALITY, THEREFORE, OF "GREAT DELIGHT" (MAHA-SUKHA)... HENCE THE BODHISATTVA WANDERS EVERYWHERE, BOUNDLESS, FEARLESS, LIKE A LION,² ROARING THE LION-ROAR OF BODHISATTVAHOOD. THESE THREE WORLDS HAVE BEEN CREATED, AS IT WERE, FOR-BY-AND OF --THE ENJOYMENT OF THIS IMMORTAL: THEY ARE HIS LILA.

¹ZIMMER, PHILOSOPHIES OF INDIA, P. 588

²SEE PAGE 117 OF THIS THESIS.

HIS "PLAY."

SINCE THE CANDIDATE FOR SUCH KNOWLEDGE MUST BEHAVE LIKE ONE WHO HAS ALREADY ATTAINED, A PROGRAMMATIC, SACRAMENTAL BREAKING OF THE BOUNDS THAT NORMALLY STAND AS THE LIMITS OF VIRTUE WAS CAREFULLY UNDERTAKEN IN CERTAIN SCHOOLS OF THE MAHAYANA. IN SPITE OF ALL THE SCANDAL THAT HAS BEEN SPREAD CONCERNING THIS PHASE OF BUDDHIST WORSHIP, THE MAJORITY OF THE SACRAMENTAL BREACHES (IN A SOCIETY WEDGED ON EVERY SIDE BY THE MOST METICULOUS TABOOS) WERE NOT SUCH AS WOULD GIVE THE SLIGHTEST PAUSE TO THE USUAL MODERN CHRISTIAN GENTLEMAN OR LADY. THEY CONSISTED IN PARTAKING OF SUCH FORBIDDEN FOODS AS FISH, MEAT, SPICY DISHES, AND WINES, AND ENGAGING IN SEXUAL INTERCOURSE. THE SOLE NOVELTY WAS THAT THESE ACTS WERE TO BE UNDERTAKEN... UNDER THE DIRECTION OF A RELIGIOUS TEACHER, BEING REGARDED AS CONCOMITANTS OF... (AN) ABSOLUTELY INDISPENSABLE SPIRITUAL EXERCISE.¹

ELABORATING FURTHER ON THE "METAPHYSICAL IMPLICATIONS OF THE CORPOREAL SPIRITUALITY" OF THE RITE WHICH HAS BEEN STIGMATIZED BY THE PSYCHOLOGIST J. H. LEUBA AS "THE SEXUAL INDULGENCES CONNECTED WITH THE WORSHIP OF CERTAIN NON-CIVILIZED AND HALF-CIVILIZED PEOPLES,"² ZIMMER SAYS, "THE BASIC INDIAN DOCTRINE--THE DOCTRINE OF TRANSCENDENTAL MONISM, WHICH MERGES OPPOSITE PRINCIPLES IN TIMELESS UNION--FINDS NO MORE STRIKING SYMBOLIZATION ANYWHERE THAN IN THE LAMABERY CULT OF THE ICON OF THE HOLY BLISS (MAHASUKHA) OF THE

¹ZIMMER, PHILOSOPHIES OF INDIA, PP. 552-555. NOTE ESPECIALLY THE COMMENTS OF ESTENSON AND WILSON IN CHAPTER II, BESIDES BLAKE'S STATEMENTS, FOR EXAMPLE, P. 85 OF THIS THESIS D. H. LAWRENCE HAS USED THE SAME IDEA, FOR INSTANCE IN THE FIRST LADY CHATTERLEY: "...INSIDE NATURE THERE IS A SPARK WHICH SOMETIMES FLIES INTO CONSCIOUSNESS... AS A RESULT OF THE PERFECT CONTACT" OF OPPOSITES. (THE FIRST LADY CHATTERLEY, (N. Y., 1944), P. 105.

²LEUBA, JAMES H., GOD OR MAN? (N. P., 1933), P. 326.

UNITED COUPLE."¹

THE PRECEDING SUGGESTS, TO THE TYPICAL WESTERN PERSON, THE TAOIST DOCTRINE OF THE "YING AND YANG," OR "YAB-YUM," THAT IS, THE UNIVERSAL CREATIVE INTERPLAY OF OPPOSITES;² ALTHOUGH THERE WAS CONSIDERABLE CONTACT BETWEEN TAOISM AND BUDDHISM DURING THE FIRST SIX CENTURES A. D., DURING WHICH TIME TAOISM ADOPTED MANY THINGS FROM BUDDHISM, THE YAB-YUM DOCTRINE SEEMS TO HAVE ORIGINATED INDEPENDENTLY IN EACH PLACE, THOUGH PROBABLY EARLIEST IN CHINA. A CONCISE SUMMARY OF THE GENERAL DOCTRINE OF PHILOSOPHICAL TAOISM, AS WELL AS AN INDICATION OF ITS HISTORICAL CLASSIFICATION, IS GIVEN BY THE ENCYCLOPEDIA BRITANNICA AS FOLLOWS:

THE TAOISTS WERE MYSTICS, BUT THEY WERE PRACTICAL MYSTICS, WHO HOPED TO REALIZE THE BEST SOCIAL ORDER THROUGH A HARMONIOUS RELATIONSHIP WITH THE TAO. THEIR IDEA WAS "THIS WORLDLY." THEIR MYSTICISM HAD THREE STAGES: (1) THE PURGATION, CASTING OUT SELFISHNESS AND SELF-SEEKING; (2) UNION WITH THE TAO, BY WHICH THE INDIVIDUAL LOST HIS INDIVIDUALITY WITH THE DISTRACTION OF THE CONTRARIES; (3) POWER, WHICH ENABLED THE INDIVIDUAL MERGED WITH THE TAO TO ESCAPE THE LIMITATIONS OF TIME AND SPACE.³

¹ZIMMER, PHILOSOPHIES OF INDIA, P. 559. IT IS WIDELY BELIEVED (SEE CHENEY, MEN WHO HAVE WALKED WITH GOD, NEW YORK, 1956) THAT MANY OF BLAKE'S PAINTINGS (AS WELL AS BOOKS), WERE DESTROYED FOR THEIR "IMMORALITY" (AND "BLASPHEMY"); IT IS POSSIBLE THAT AMONG THESE WERE MYSTICAL ILLUSTRATIONS ON THE ORDER OF THE HINDU SCULPTURE OF THIS PERIOD, FOR INSTANCE THOSE AT KHAJURANO.

² CALLED "CONTRARIES" BY BLAKE, AS WELL AS BY THE TAOISTS.

³ ENCYCLOPEDIA BRITANNICA (CHICAGO, 1951) VOL. 21, P. 797.

ALTHOUGH THIS SUMMARY IS WORDED IN THE STANDARD WESTERN "MYSTICAL" TERMS, IMPLYING A CONCEPTION OF MYSTICISM AS NECESSITATING A METAPHYSIC OF ULTIMATE DUALISM, ITS FIRST TWO SENTENCES CLEARLY INDICATE THE INTENDED SENSE OF THE "PURGATION," "INDIVIDUALITY," AND "ESCAPE OF TIME AND SPACE"; THE MATERIAL IMMEDIATELY FOLLOWING REVEALS THE "STANDARD" WESTERN POSITION.¹

ACCORDING TO THE ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION, THE MAIN IDEAS OF CHRISTIAN MYSTICISM, BOTH CATHOLIC AND PROTESTANT, ARE THAT "BEHIND THE VISIBLE, MATERIAL, TEMPORAL UNIVERSE THERE IS AN INVISIBLE, IMMATERIAL, ETERNAL UNIVERSE, WHICH IS THE MOTHER OF THE ONE THAT WE SEE," AND THAT IT IS MAN'S HIGHEST GOAL TO APPREHEND THAT UNIVERSE IN SOME SUPERNATURAL FASHION.² IN ACCORDANCE WITH THEIR DUALISM, THE CATHOLIC MYSTICS (BOEHME WILL BE SHOWN TO BE TYPICAL OF A LESS DUALISTIC³ GROUP, MAINLY PROTESTANTS), TO SOME DEGREE⁴

¹PP. OF THIS THESIS, 12-28.

²HASTINGS (ED.), ENCYCLOPEDIA OF PHILOSOPHY AND RELIGION, P. 102.

³IT MUST BE NOTED THAT THE DOCTRINES OF "EMANATION" AND "IMMANENCE" ARE BOTH DUALISTIC PHILOSOPHIES, ALTHOUGH THE LATTER DOES APPROACH MONISM TO SOME DEGREE. THE DUALISTIC DISTINCTION IS MAINTAINED IN THE DOCTRINE OF IMMANENCE BY HOLDING THAT IT IS "BEING" WHICH IS "IMMANENT" WITHIN "BECOMING." DANTE AND ST. THOMAS AQUINAS CAN BE CONSIDERED REPRESENTATIVES OF "EMANATION" DOCTRINE, WHILE PLOTINUS AND BOEHME SUPPORT THE DOCTRINE OF "EMANATION". UNDERHILL, E., MYSTICISM, NEW YORK, 1956, PP. 96-102.

⁴UNDERHILL, P. 23 OF THIS THESIS.

CONSIDER THE APPREHENSION OF THE "SUPERNAL REALITY" TO BE DEPENDENT UPON THEIR "DISCARDING" OF THE PHYSICAL UNIVERSE.

THAT FOR MANY CATHOLIC MYSTICS THE "MYSTICAL EXPERIENCE" IS CONSIDERED TO BE SOME SORT OF AN APPROXIMATION OF DEATH IS INDICATED BY STATEMENTS FROM, FOR INSTANCE, ST. BERNARD, MEISTER JOHANNES ECKHART, AND DIONYSIUS, THE AREOPAGITE, AND THE ORTHODOXLY ACCEPTED¹ ATTITUDES CONCERNING EVENTS IN THE LIVES OF, FOR INSTANCE, ST. CATHERINE OF GENOA AND ST. CATHERINE OF SIENA. THE SIMPLEST STATEMENT OF THE IDEA IS PROBABLY ECKHART'S: WHILE SPEAKING TO GOD, WHO APPEARED TO HIM AS A NAKED AND LOVELY BOY, HE ASKED WHERE GOD WAS TO BE FOUND, AND RECEIVED THE ANSWER "IN DEPARTURE FROM EVERYTHING WORLDLY."²

ST. BERNARD, IN A MORE NEGATIVE STATEMENT, SAID "FASTING, PRAYING, KEEPING WATCH, UNDERGOING DISCIPLINES, WEARING HAIR SHIRTS, SLEEPING ON BOARDS, ETC., WERE ALL INVENTED BECAUSE THERE IS CONTINUAL OPPOSITION OF THE FLESH TO THE SPIRIT. THE BODY THREATENS TO OVERCOME THE SPIRIT AND THERE IS UNENDING CONFLICT BETWEEN THEM."³ IT SEEMS TO BE A JUSTIFIABLE SUPPOSITION THAT THE REJECTION OF CONSCIOUSNESS BY THE MYSTICS INCREASES PROPORTIONATELY WITH THE DEGREE OF DUALISM OF THE

¹AS EXPRESSED BY EVELYN UNDERHILL.

²CHENEY, SHELTON, MEN WHO HAVE WALKED WITH GOD, (NEW YORK, 1933), P. 188.

³IBID, P. 200.

WORLD-VIEW; DIONYSIUS, WHO, ACCORDING TO CHENEY, TENDS TO MINIMIZE "THE ROLE OF THE INDWELLING CHRIST," SAID, "WE MUST BE TRANSPORTED WHOLLY OUT OF OURSELVES AND GIVEN UNTO GOD",¹ AND "YOU SHOULD, IN THE PURPOSEIVE PRACTICE OF MYSTIC CONTEMPLATION, ESCAPE THE SENSES AND LAY ASIDE THE GUIDANCE OF THE INTELLECT... ESCAPING ALIKE WHAT IS AND WHAT IS NOT..."²

THE EXTENT OF DIONYSIUS' DUALISM IS FAR BEYOND THAT OF THE COMMON "BEING-BECOMING" DICHOTOMY: NOT ONLY IS ALL OF THAT WHICH FORMS THE COMMON DENOMINATOR OF THE "BEING-BECOMING" DICHOTOMY, VIZ., EXISTENCE, REJECTED, BUT A CATEGORY OF "NON-EXISTENCE" IS CREATED, AND IT IS REJECTED ALSO; THAT WHICH CONSTITUTES THE MYSTIC'S GOAL IS SO UTTERLY REMOVED FROM THE ORDINARY WORLD THAT IT IS UNKNOWABLE, EVEN BY THE SOUL. THE USE OF NEGATIVE STATEMENTS AND EVEN PARADOX IS REMINISCENT OF LAO TZU'S STATEMENT, "HE WHO KNOWS DOES NOT SPEAK; HE WHO SPEAKS DOES NOT KNOW. SOFTEN ITS LIGHT, SUBMERGE ITS TURMOIL,--T- IS IS THE MYSTIC UNITY."³ DIONYSIUS, HOWEVER, IS MORE EXTREME THAN THE TAOIST; FOR INSTANCE, IN HIS STATEMENT "...RISE UPWARD TOWARD UNION WITH HIM WHO IS ABOVE ALL KNOWING

¹ UNDERHILL, MYSTICISM, (NEW YORK, 1956), P. 333.

² CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 165.

³ BROWNE, LEWIS, (ED.) THE WORLD'S GREAT SCRIPTURES, (NEW YORK, 1946), P. 316.

AND ALL BEING,"¹ INEFFABILITY IS REPLACED BY UNKNOWABILITY, UNLESS "THE ESSENTIAL MYSTICAL DARKNESS, THE CLOUD OF UNKNOWING" INDICATES MERELY THE ABSENCE OF VERBAL KNOWLEDGE, WHICH SEEMS EXTREMELY DOUBTFUL. IT IS INTERESTING TO NOTE THAT BOTH OF THESE NEGATIVE POSITIONS, THAT WHICH CLEARLY ADVOCATES A MONISTIC FOLLOWING OF THE "WAY," AND THAT WHICH URGES THAT THE SOUL LEAVE BEHIND PHYSICAL EXISTENCE IN ITS ATTEMPTED APPREHENSION OF THE "DIVINE DARKNESS," RESEMBLE EACH OTHER IN THE DENIAL OF EXISTENCE IN THE "HIGHEST" (NOTHING), (THE TAO, AND GOD, RESPECTIVELY), WHILE IT IS MERELY THE PROPER "GOAL" OF THE MYSTIC IN WHICH THEY APPARENTLY DIFFER; THAT IS, THEY COULD BE SAID TO HAVE THE SAME METAPHYSICS, WHILE DIFFERING IN THEIR ETHICS.

UNDERHILL INDICATES THAT THE LIVES OF CERTAIN SAINTS REVEAL THE INVERSE RELATIONSHIP BETWEEN PHYSICAL AND SPIRITUAL WELL-BEING: "...IN THE CASES OF ST. CATHERINE OF GENOA AND ST. CATHERINE OF SIENA IT WOULD SEEM THAT AS THEIR HEALTH BECAME FEBBLER AND THE NERVOUS INSTABILITY ALWAYS FOUND IN PERSONS OF GENIUS INCREASED, THEIR ECSTASIES BECAME MORE FREQUENT..."² UNDERHILL ALSO QUOTES ST. THOMAS ON THIS SUBJECT, SAYING: "ST. THOMAS PROVES ECSTASIES (TRANCES) TO BE INEVITABLE... 'THE HIGHER OUR MIND IS RAISED TO THE CONTEMPLATION OF SPIRITUAL THINGS,' HE SAYS, 'THE MORE IT IS ABSTRACTED FROM SENSIBLE THINGS. (BUT THE FINAL TERM TO WHICH

¹ OMENEY, MEN WHO HAVE WALKED WITH GOD, P. 165.

² UNDERHILL, MYSTICISM, P. 362.

CONTEMPLATION CAN POSSIBLY ARRIVE IS THE DIVINE SUBSTANCE.) THEREFORE THE MIND THAT SEES THE DIVINE SUBSTANCE MUST BE TOTALLY DIVORCED FROM THE BODILY SENSES, EITHER BY DEATH OR BY SOME RAPTURE.¹ CHENEY, A LESS DUALISTIC COMMENTATOR ON THE MYSTICS, RATHER THAN EXALTING THE STATE OF TRANCE OR NEAR DEATH AS THE ULTIMATE FORM OF ENLIGHTENMENT, SAYS THAT THOSE MYSTICS, EXEMPLIFIED BY ST. CATHERINE OF SIENA, WERE EXTREMISTS, "...GIVEN TO PENANCE AND ECSTATIC VISIONS AND TRANCES..."²

ALTHOUGH IT IS NOT ENTIRELY APPROVED BY THE DUALISTIC WRITERS, A PHYSICALLY PRODUCED, AND SENSUOUSLY CONSCIOUS, "ECSTASY" IS NOT CONSIDERED BY THEM TO BE WHOLLY WITHOUT VALUE; IT SEEMS THAT THE CONCEPT OF "MONO-IDEISM" IS RELATED IN THEIR MINDS TO SPIRITUALITY, SINCE, "IN THE MYSTIC, THE IDEA WHICH FILLS HIS LIFE IS SO GREAT A ONE--THE IDEA OF GOD-- THAT, IN PROPORTION AS IT IS VIVID, REAL, AND INTIMATE, IT INEVITABLY TENDS TO MONOPOLIZE THE FIELD OF CONSCIOUSNESS"³ WITH THE RESULT THAT ANY EXPERIENCE THAT SEEMS TO BE MONO-IDEISTIC, OR TO RESULT FROM MONO-IDEISM, IS CONSIDERED TO BE "SPIRITUAL" TO A DEGREE, REGARDLESS OF ITS PHYSICAL ORIGIN

¹UNDERHILL, MYSTICISM, P. 361.

²CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 184.

³UNDERHILL, MYSTICISM, P. 361.

AND APPARENTLY SOMEWHAT SENSUOUS NATURE, SINCE (BY THEIR LOGIC) TO EXCLUDE SENSATIONS NUMERICALLY IS TO APPROACH THE TRANSCENDENT REALITY MORE CLOSELY.

THUS BOEHME, AND THOSE OTHERS SUCH AS ST. IGNATIUS LOYOLA WHOSE "MENTAL EYES" WERE OPENED TO A SUPERIOR UNDERSTANDING BY CONTEMPLATION OF A PHYSICAL OBJECT,¹ ARE CONSIDERED TO BE MYSTICS OF A MODERATE STATE OF ADVANCEMENT SINCE IT SEEMS THAT THEY, IN THE DUALIST'S LANGUAGE, OVERCAME SENSUOUS PERCEPTION TO A DEGREE WHICH ENABLED THEM TO SEE THE SPIRITUAL NATURE OF REALITY, ALTHOUGH IT WAS SOMEWHAT CONTAMINATED BY THE REMAINING AWARENESS OF PARTICULAR OBJECTS. BOEHME REVEALS THE DUAL NATURE OF THE "UNION" AS HE UNDERSTOOD IT, IN WHICH THE FINITE ENTITY RETAINS ITS NATURE WHILE BEING "DEIFIED" BY THE PRESENCE OF GOD, IN STATEMENTS SUCH AS THE FOLLOWING:

"... IF THOU ART BORN IN GOD, THEN THERE IS IN THYSELF (IN THE CIRCLE OF THY LIFE) THE WHOLE HEART OF GOD UNDIVIDED"² AND
 "... THE SOUL (IS) SET IN THE DEITY; THE DEITY PENETRATETH THROUGH THE SOUL, AND DWELLETH IN THE SOUL, YET THE SOUL BOTH NOT ALTER IT (FROM BEING A SOUL) BUT ONLY GIVETH IT THE

¹ UNDERHILL CONSIDERS BLAKE TO BE A MEMBER OF THIS GROUP OF "IMPERFECTLY DUALISTIC" MYSTICS; SEE P. 50 OF THIS THESIS.

² UNDERHILL, MYSTICISM, PP. 100-101.

DIVINE SOURCE (OR PROPERTY) OF THE MAJESTY."¹ OBVIOUSLY THIS IS A LESS DUALISTIC GENERAL WORLD-VIEW THAN THAT OF THE MYSTICS WHO HOLD THE DOCTRINE OF EMANATIONS, SINCE MATTER AND SPIRIT ARE NOT HELD TO BE IN ABSOLUTE OPPOSITION. IT IS THIS TENDENCY TOWARD MONISM THAT MAKES BOEHME'S CONCEPTION OF UNITY INSUFFICIENTLY PURE AND SEPARATE FOR THE DUALISTS, WHILE IT IS HIS FAILURE TO PHILOSOPHICALLY REMOVE THE DISTINCTION BETWEEN BODY, SOUL, AND GOD, OR THE "OVERSOUL," THAT MAKES HIS DOCTRINE NOT ENTIRELY ACCEPTABLE TO THE "MONISTIC MYSTIC"; NEVERTHELESS, MANY OF HIS MYSTICAL STATEMENTS, THAT IS, HIS DESCRIPTIONS OF THE MYSTICAL EXPERIENCE, HAVE BEEN OF GREAT VALUE TO MANY SUCH "MONISTIC MYSTICS." AN EXAMPLE OF SUCH A STATEMENT WOULD BE HIS STATEMENT THAT AN INTENSELY PERCEIVED OBJECT LED HIM TO THE ABILITY TO SEE "THE PRINCIPLES AND DEEPEST FOUNDATIONS OF THINGS."² IT IS INTERESTING TO NOTE THAT THIS IDEA APPEARS ALSO IN THE DESCRIPTIONS OF THE FIRST MYSTICAL EXPERIENCES OF JOHN FOX, AND OTHERS.

EVELYN UNDERHILL, IN MYSTICISM, SEEMS TO BE ONE OF THE MOST "VALUABLE" WRITERS ON MYSTICISM, BECAUSE OF THE FULLNESS OF HER STATEMENT OF THE METAPHYSIC WHICH UNDERLIES HER INTERPRETATION OF THE EXPERIENCES OF THE VARIOUS SUBJECTS

¹UNDERHILL, MYSTICISM, P. 421.

²IBID., P. 58.

CONSIDERED. ALTHOUGH SHE IS VERY DEFINITE IN HER LABELLING OF OTHER ATTITUDES AS WRONG, THOUGH THE "CHIEF ENEMY" VARIES, SHE AT LEAST TREATS HER SUBJECT SERIOUSLY ENOUGH TO RECOGNIZE THAT THERE ARE ALTERNATE POSSIBLE INTERPRETATIONS OF THE MEANING OF "MYSTICISM." THE DEFINITION OF MYSTICISM WHICH SHE DEPENDS IN THIS BOOK IS GIVEN IN THE PREFACE TO THE FIRST EDITION AS FOLLOWS:

BROADLY SPEAKING, I UNDERSTAND IT TO BE THE EXPRESSION OF THE INNATE TENDENCY OF THE HUMAN SPIRIT TOWARDS COMPLETE HARMONY WITH THE TRANSCENDENTAL ORDER; WHATEVER BE THE THEOLOGICAL FORMULA UNDER WHICH THAT ORDER IS UNDERSTOOD. THIS TENDENCY, IN GREAT MYSTICS, GRADUALLY CAPTURES THE WHOLE FIELD OF CONSCIOUSNESS; IT DOMINATES THEIR LIFE AND, IN THE EXPERIENCE CALLED "MYSTIC UNION," ATTAINS ITS END. WHETHER THAT END BE CALLED THE GOD OF CHRISTIANITY, THE WORLD-SOUL OF PANTHEISM, THE ABSOLUTE OF PHILOSOPHY, THE DESIRE TO ATTAIN IT AND THE MOVEMENT TOWARDS IT--SO LONG AS THIS IS A GENUINE LIFE PROCESS AND NOT AN INTELLECTUAL SPECULATION--IS THE PROPER SUBJECT OF MYSTICISM.¹

THIS GENERALLY NEO-PLATONIC DEFINITION OF MYSTICISM, SAID TO BE "...ITS OLD MEANING...THE SCIENCE OR ART OF THE SPIRITUAL LIFE"² IS OPPOSED TO SUCH "ABUSES" OF THE WORD AS ITS USE "...AS AN EXCUSE FOR EVERY KIND OF OCCULTISM, FOR DILUTE TRANSCENDENTALISM, VAPID SYMBOLISM, RELIGIOUS OR AESTHETIC SENTIMENTALITY, AND BAD METAPHYSICS."³ APPARENTLY, "EVERY KIND OF OCCULTISM" IS INTENDED TO INCLUDE THE OLDEST USE OF THE WORD, I.E., THE GREEK USE OF IT MENTIONED AT THE BEGINNING OF THIS CHAPTER.

¹ UNDERHILL, MYSTICISM, P. XIV, XV.

² IBID., P. XIV.

³ IBID., P. XIV.

SINCE THE ABOVE DEFINITION DEPENDS UPON THE MEANING "SPIRITUAL", MISS UNDERHILL'S DEFINITION OF THAT MUST BE SHOWN; IT CLEARLY CANNOT BE "NATURALISTIC" IN ANY SENSE, SINCE SHE HAS SAID, IN THE PREFACE TO THE TWELFTH EDITION, "DETERMINISM--MORE AND MORE ABANDONED BY ITS OLD FRIENDS THE PHYSICISTS--IS NO LONGER THE CHIEF ENEMY TO A SPIRITUAL INTERPRETATION OF LIFE AS IS REQUIRED BY THE EXPERIENCE OF THE MYSTICS. IT IS RATHER A NATURALISTIC MONISM, A SHALLOW DOCTRINE OF IMMANENCE UNBALANCED BY ANY ADEQUATE SENSE OF TRANSCENDENCE, WHICH NOW THREATENS TO RE-MODEL THEOLOGY IN A SENSE WHICH LEAVES NO ROOM FOR THE NOBLEST AND PUREST REACHES OF THE SPIRITUAL LIFE."¹ THAT THE ABOVE DEFINITION WAS PURELY IN THE NEO-PLATONIC TRADITION IS INDICATED BY HER STATEMENT THAT SHE HAS CONSISTENTLY BELIEVED "...THAT THE FACTS OF MAN'S SPIRITUAL EXPERIENCE POINTED TO A LIMITED DUALISM; A DIAGRAM WHICH FOUND PLACE FOR HIS CONTRASTING APPREHENSION OF ABSOLUTE AND CONTINGENT, BEING AND BECOMING, SIMULTANEOUS AND SUCCESSIVE. FURTHER, THAT THESE FACTS INVOLVED THE EXISTENCE IN HIM, TOO, OF A CERTAIN DOUBLENESS, A HIGHER AND LOWER, NATURAL AND TRANSCENDENTAL SELF..."²

¹ UNDERHILL, MYSTICISM, P. VIII.

² IBID., P. IX.

THIS "LIMITED DUALISM" IS APPARENTLY "LIMITED" ONLY IN THE WAY THAT THE DUALISM OF PLOTINUS IS LIMITED, VIZ., IT IS NOT ONE WHICH SAYS THAT PEOPLE ARE ENTIRELY ALIEN TO THE TRANSCENDENT REALITY, WHICH WOULD OBTVIATE THE POSSIBILITY OF A MYSTICAL EXPERIENCE, BUT ONE WHICH IS ENTIRELY SUPERNATURAL-IST, EXCEPT THAT IN THE ASSOCIATION OF A "SOUL" WITH A BODY THERE IS SOME SORT OF A GRADATION OF REALITY. THE "SOUL", TO UNDERHILL, IS APPARENTLY STRETCHED BETWEEN THE "NATURAL AND TRANSCENDENTAL" SELVES, SINCE IT IS ONLY THE "APEX OF THE SOUL...WHICH THE MYSTICS HAVE ALWAYS INSISTED" TO BE "THE INSTRUMENT OF THEIR SPECIAL EXPERIENCE."¹ DISREGARDING THE DEGREE TO WHICH THE DUALISM IS LIMITED, IT IS WORTHWHILE TO NOTE THE WAY IN WHICH UNDERHILL ELABORATES UPON THE SUBJECT OF DUALISM IN RELATION TO MYSTICISM! THIS REINSTATEMENT OF THE TRANSCENDENT, THE 'WHOLLY OTHER,' AS THE RELIGIOUS FACT, IS PERHAPS THE MOST FUNDAMENTAL OF THE PHILOSOPHIC CHANGES WHICH HAVE DIRECTLY AFFECTED THE STUDY OF MYSTICISM."²

"CLOSELY CONNECTED WITH THE TRANSCENDENCE OF ITS (MYSTICISM'S) OBJECT, ARE THE FOLLOWING TWO DOCTRINES: "FIRST THAT MYSTICISM CAN NEVER BE THE WHOLE CONTENT OF RELIGION. IT REQUIRES TO BE EMBODIED IN SOME DEGREE IN HISTORY, DOGMA, AND INSTITUTIONS...SECONDLY, THAT THE ANTI-THESIS BETWEEN THE RELIGIONS OF 'AUTHORITY' AND OF 'SPIRIT', THE 'CHURCH' AND

¹ UNDERHILL, MYSTICISM, P. IX.

² IBID., P. IX.

THE 'MYSTIC' IS FALSE."¹ SINCE NOTHING IN THE ASSUMPTION OF A 'TRANSCENDENT OBJECT' LEADS NECESSARILY TO THESE DOCTRINES, IT CAN BE ASSUMED AT THIS POINT THAT A FAVORABLE TREATMENT WILL BE GIVEN TO THOSE MYSTICS WHO REMAINED WITHIN THE CHURCH, WHILE A LESS FAVORABLE TREATMENT WILL BE GIVEN THE LESS ORTHODOX INDIVIDUALS. THIS IS CLEARLY INDICATED BY MISS UNDERHILL'S STATEMENT THAT "THE 'EXCLUSIVE' MYSTIC, WHO CONDEMNS ALL OUTWARD FORMS AND REJECTS THE SUPPORT OF THE RELIGIOUS COMPLEX, IS AN ABNORMALITY. HE INEVITABLY TENDS TOWARDS PANTHEISM, AND SELDOM EXHIBITS IN ITS RICHNESS THE UNITIVE LIFE."²

IN EXPLAINING THE "CHARACTERISTICS OF MYSTICISM" UNDERHILL GIVES FOUR "RULES" WHICH CAN BE USED TO "TEST" THE VALIDITY OF CASES WHICH CLAIM "TO RANK AMONGST THE MYSTICS"; THEY ARE INTENDED ESPECIALLY TO BE REPUTATIONS OF TWO OF WILLIAM JAMES' "FOUR MARKS"³ OF THE MYSTIC STATE, NAMELY, "NOETIC QUALITY" AND "PASSIVITY." THE FIRST "RULE" IS INTENDED TO DISTINGUISH THE MYSTICAL EXPERIENCE FROM THE SIMPLY MYSTICAL PHILOSOPHY, I.E., PLATONISM: "1. TRUE MYSTICISM IS ACTIVE AND PRACTICAL, NOT PASSIVE AND THEORETICAL." IN DEVELOPING THIS IDEA UNDERHILL EMPHASIZED THE WELL-

¹ UNDERHILL, MYSTICISM, PP. IX, X.

² IBID., P. X.

³ THOSE WHO USE THE WORD IN WHAT SEEMS TO BE ITS "TRUE" OR EARLIEST MEANING, I.E., IN ITS RADICAL SIGNIFICATION, WOULD ALSO DENY THAT THE EXPERIENCE WAS INEFFABLE AND TRANSIENT.

KNOWN DISTINCTION BETWEEN THE PHILOSOPHIES OF PLATO AND PLOTINUS, VIZ., THAT PLATO'S "UNITY" WAS ONLY AN INTELLECTUAL THING, A KNOWLEDGE OF THE "TRUTH," WHILE THAT OF PLOTINUS WAS AN EXPERIENTIAL THING, A "FLIGHT OF THE ALONE TO THE ALONE."¹ PLOTINUS IS SAID TO BE ONE OF THOSE (PLATONIC PHILOSOPHERS) "...WHO HAVE PASSED FAR BEYOND THE LIMITS OF THEIR OWN PHILOSOPHY, AND ABANDONED THE MAKING OF DIAGRAMMS FOR AN EXPERIENCE, HOWEVER IMPERFECT, OF THE REALITY AT WHICH THESE DIAGRAMMS HINT."² PLATONISM, SAYS UNDERMILL, "...IS THE REACTION OF THE INTELLECTUALIST UPON MYSTICAL TRUTH"³ AND IT IS IMPLIED THAT IN PLATO'S CASE THE "MYSTIC TRUTH" WAS FROM A SOURCE OTHER THAN HIMSELF.

THE SECOND "RULE" IS ONE WHICH IS VERY IMPORTANT TO NOTE FOR ITS IMPLICATIONS, CONCERNING ETHICS, WHICH CONTRAST SO SHARPLY WITH THE STATEMENTS MADE BY OR ABOUT THE "MYSTICS" OF THE "NATURALISTIC" SORT:

ITS (MYSTICISM'S) AIMS ARE WHOLLY TRANSCENDENTAL AND SPIRITUAL. IT IS IN NO WAY CONCERNED WITH ADDING TO, EXPLORING, REARRANGING, OR IMPROVING ANYTHING IN THE VISIBLE UNIVERSE. THE MYSTIC BRUSHES ASIDE THAT UNIVERSE, EVEN IN ITS SUPERNORMAL MANIFESTATIONS.⁴

¹TURNBULL, GRACE H., THE ESSENCE OF PLOTINUS, (NEW YORK, 1934), ENNEAD VI, 9, PP. 211-222.

²UNDERMILL, MYSTICISM, P. 83.

³IBID., P. 83.

⁴IBID., P. 41.

THE THIRD "RULE" SEEMS TO BE MERELY A SLIGHT VARIATION OF THE FIRST: THE CHANGELESS "...ONE IS FOR THE MYSTIC, NOT MERELY THE REALITY OF ALL THAT IS, BUT ALSO A LIVING AND PERSONAL OBJECT OF LOVE; NEVER AN OBJECT OF EXPLORATION."¹

THE FOURTH, HOWEVER, OFFERS SOME INTERESTING FACTS CONCERNING THE "DEFINITE PSYCHOLOGICAL EXPERIENCE" WHICH IS ENTAILED BY MYSTICISM²: THE EXPERIENCE, WHICH IS SOMETIMES CALLED "ECSTASY," THOUGH UNDERHILL PREFERENCES THE WORDS "UNITIVE STATE," OR THE "MYSTIC LIFE PROCEEDS," IS DEFINED ONLY BY ITS PRE-REQUISITES, WHICH ARE "THE APPREHENSION OF GOD," "THE PASSION FOR THE ABSOLUTE," "AN APPROPRIATE PSYCHOLOGICAL MAKE-UP," "A NATURE CAPABLE OF EXTRAORDINARY CONCENTRATION, AN EXALTED MORAL EMOTION," AND "A NERVOUS ORGANIZATION OF THE ARTISTIC TYPE."²

SHELDON CHENEY, IN MEN WHO HAVE WALKED WITH GOD³, GIVES A DEFINITION OF CHRISTIAN MYSTICISM WHICH, THOUGH IT APPLIES TO SEVERAL FAMOUS MYSTICS TO SOME DEGREE, SEEMS TO BE DETERMINED BY A CONSIDERATION OF BLAKE'S MYSTICAL LIFE;

¹UNDERHILL, MYSTICISM, P. 81.

²IBID., P. 91.

³CHENEY, SHELDON, MEN WHO HAVE WALKED WITH GOD.

IT IS DISTINCTLY NOT THE DEFINITION THAT WOULD BE GIVEN BY A WRITER OF THE TYPE OF EVELYN UNDERMILL, ALTHOUGH THAT TYPE WOULD AGREE WITH HIS STATEMENT THAT ORIENTAL MYSTICISM IS "NEGATIVE." "THE CHRISTIAN MYSTIC," CHENEY SAYS IN DEFINING THE MOTIVATION WHICH APPARENTLY IS FOR HIM THE EXPLANATION OF THE "BLAKEAN" CHARACTER OF CHRISTIAN MYSTICISM,¹ "WHILE LOSING NOTHING OF THE SUBLIMITY OF THE ABSTRACT UNION WITH THE ABSOLUTE² AS KNOWN TO EASTERN SAGES, IS LIKELY TO SUBSTITUTE A 'CONTEMPLATION OF THE HEART'--BERNARD'S PHRASE--FOR INTELLECTUAL MEDITATION."³ "THE CHRISTIAN FOUNDERS SUBSTITUTED, IN PLACE OF THE ABSTRACT ONE, A SYMPATHETIC GOD-FATHER."⁴

AS OPPOSED TO THE MOTIVATION, CHENEY DESCRIBES THE CHARACTER, OR WHAT MIGHT BE CALLED THE "ETHIC," OF CHRISTIAN MYSTICISM: "TYPICALLY, THE CHRISTIAN MYSTIC CURBS THE INCLINATION TO SECLUSION." "HE FOLLOWS CONTEMPLATION WITH SERVICE, ABSTENTION WITH PARTICIPATION IN ACTIVE WORKS."⁵

¹ THAT CHENEY IS CLEARLY IN ERROR WHEN HE THUS OPPOSES CHRISTIAN TO "ORIENTAL"--LATER SPECIFIED AS BUDDHIST--MYSTICISM IS SEEN WHEN ONE NOTES THE GREAT STRESS GIVEN BY THE BUDDHISTS TO THE "MOTIVATION"--COMPASSION (KARUNA)--THAT "WITHHOLDS THE BODHISATTVA FROM NIRVANA", ZIMMER, PHILOSOPHIES OF INDIA, P. 451.

² SEE FOOTNOTE P. 55 THE THESIS; THIS, THOUGH A DISTINCTLY NON-BLAKEAN IDEA, IS CONSONANT WITH CHENEY'S INTERPRETATION OF BLAKE.

³ CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 143.

⁴ IBID., P. 143.

⁵ IBID., P. 143.

"...FROM THE FIRST MYSTICS AMONG THE APOSTLES TO THAT LATEST CHRISTIAN MYSTIC POET (BLAKE) WHOSE HAND NEVER RESTED FROM 'MY ENDEAVOUR TO RESTORE THE GOLDEN AGE', TO RESTORE THE AGE WHEN MAN FINDS 'ETERNITY IN AN HOUR'--FROM FIRST TO LAST THE GREAT CHRISTIAN MYSTICS STAYED OUT THEIR LIFETIMES IN THE CURRENT OF MORTAL OCCUPATIONS, THEY HAVE RETURNED...TO ILLUMINE THAT CORNER OF THE EARTH ABOUT THEM, OR IT MAY BE A WHOLE NATION OR REALM, WITH LIGHT FROM THEIR VISIONS AND THEIR UNDERSTANDING."¹

"...CHRISTIAN MYSTICISM IMPLIES LESS RETREAT FROM THE WORLD, A WITHDRAWAL INTO THE LIGHT OF THE DIVINE, THAN AN ENLARGEMENT OF THE MORTAL HORIZON AND A MISSION AMONG MEN TO REVEAL TO THEM THE JOY OF KNOWING ETERNAL LIFE IN THE MIDST OF MORTAL AFFAIRS."² CHENEY SHOWS BUDDHISM TO BE A RELIGION THAT INDUCES "AN ADMIRABLE SOCIAL ETHIC, BUT ONLY AS INCIDENTAL ALONG A PATH OF PERSONAL MYSTIC EXPERIENCE." HE SAYS THAT THE END OF THAT PATH IS "...NIRVANA, OR EXTINCTION OF SELFHOOD IN THE OCEAN OF ETERNAL DIVINITY."³

¹CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 144.

²IBID., P. 144.

³ETYMOLOGICALLY, "NIRVANA" CAN BE CONSIDERED TO MEAN SIMPLY "WITHOUT THE FOREST," WITH, POSSIBLY, THE IMPLICATION OF THE COLLOQUIAL ENGLISH, "OUT OF THE WOODS": NIR, "WITHOUT"; AND VANA, "THE FOREST"; ZIMMER, PHILOSOPHIES OF INDIA, P. 548 AND 44. THE POPULAR MEANING "SNUFFED OUT" IS SOMEWHAT DOUBTFUL WHEN THE ROOTS NIR AND VA, RESPECTIVELY, "WITHOUT" (OR "UN") AND "BREATH"-"WITHOUT BEING BLOWN" ARE CONSIDERED. ZIMMER, P. 183.

CHENEY CONTINUES THE DISCUSSION OF THE RELATION OF BUDDHISM TO CHRISTIANITY WITH THE SOMEWHAT BLAKEAN STATEMENT, "THERE IS A NEGATIVE ASPECT TO THE BUDDHIST FAITH, A DENIAL OF THE... IMPORTANCE OF LIFE IN THE WORLD, WHICH IS FUNDAMENTALLY DIFFERENT FROM THE MESSAGE THAT CAN BE READ IN THE WORDS, AND THE LIFE OF JESUS."¹ THAT THE DIFFERENCE IS MAINLY ONE OF DEGREE IS INDICATED BY HIS SUMMARY: "NEVERTHELESS THE CHRISTIAN FAITH ADVANCES A WAY OF LIFE NOT UNLIKE THE BUDDHIST IN... ITS POSITING OF DIVINE IMMERSION OR COMMUNION AS THE HIGHEST GOOD IN MORTAL LIFE."²

IT IS IN ACCORD WITH THE INCOMPLETENESS OF CHENEY'S DUALISM THAT HE IS CONCERNED WITH THE MYSTICAL EXPERIENCE AS A MEANS TO THE END OF SOCIAL WELL-BEING.³

ALFRED KAZIN'S DISCUSSION OF CHRISTIAN MYSTICISM⁴ SHOULD BE ESPECIALLY VALUABLE TO THIS CHAPTER, SINCE IT SEEMS TO BE WRITTEN WITH AT LEAST A FAIR AMOUNT OF OBJECTIVITY, WHILE KAZIN IS A VERY WELL-KNOWN BLAKEAN SCHOLAR. CHRISTIAN

¹CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 144.

²IBID., P. 144.

³IBID., P. 144.

⁴KAZIN, ALFRED, THE PORTABLE BLAKE, (NEW YORK, 1946), INTRODUCTION.

MYSTICISM, HE SAYS,

... IS FOUNDED ON DUALISM. IT IS ROOTED IN THE BELIEF THAT MAN IS A BATTLEGROUND BETWEEN THE SPIRIT AND THE FLESH, BETWEEN THE TEMPTATIONS OF EARTH AND GOD AS THE HIGHEST GOD. THE MYSTIC WAY IS THE LOGICAL AND EXTREME MANIFESTATION OF THE SPIRITUAL WILL, OBEDIENT TO A FAITH IN SUPERNATURAL AUTHORITY, TO THROW OFF THE BODY AND FIND AN ULTIMATE RELEASE IN THE GODHEAD. CHRISTIAN MYSTICISM IS BASED UPON A MORTIFICATION OF THE BODY SO ABSOLUTE THAT IT ATTAINS A CONDITION OF ECSTASY. TO THE MYSTIC, GOD IS THE NUCLEUS OF THE CREATION, AND MAN IN HIS EARTHLY LIFE IS A DISLODGED ATOM THAT MUST FIND ITS WAY BACK. THE MYSTIC BEGINS WITH SUBMISSION TO A DIVINE ORDER, WHICH HE ACCEPTS WITH SUCH CONVICTION THAT EARTHLY LIFE BECOMES NOTHING TO HIM. HE LIVES ONLY FOR THE JOURNEY OF THE SOUL THAT WILL TAKE HIM AWAY, UPWARD TO GOD. WHAT WOULD BE PHYSICAL PAIN TO OTHERS, TO HIM IS PURGATION.

OF COURSE, THERE ARE SEVERAL WEAKNESSES IN THIS SORT OF GENERALIZATION, INCLUDING THE OMISSION OF DEFINITIONS FOR SUCH TERMS AS "ECSTASY," ESPECIALLY WITH REFERENCE TO THE DIFFERENT CHRISTIAN BELIEFS CONCERNING THAT DOCTRINE, AND THE IMPLICATION THAT THERE IS ONLY ONE, SIMPLE, DEGREE OF DUALISM, BESIDES THE NECESSARY NEGLECT OF EVEN THE MOST IMPORTANT NON-CHRISTIAN MYSTICISMS, BUT IT DOES SERVE THE IMPORTANT FUNCTION OF PROVIDING A FAIRLY OBJECTIVE, OVER-ALL VIEW OF THE SUBJECT BY ONE WHO IS, APPARENTLY, AN "OUTSIDER."

A NINETEENTH CENTURY PSYCHOLOGIST, ERNST MACH, IN WRITING AN EPISTEMOLOGY FOR SCIENTISTS¹ (THE FIRST CHAPTER OF WHICH IS CALLED "ANTIMETAPHYSICAL"), USED THE "FACTS" OF THE

¹ANALYSE DER EMPFINDUNGEN. SEE BORING, EDWIN G., A HISTORY OF EXPERIMENTAL PSYCHOLOGY, (NEW YORK: LONDON, 1929.)

"LIBERAL" MYSTICAL TRADITION, VIZ., ELIMINATION OF THE "THEORETICAL" SELF, BUT NOT OF THE SENSE-CONSCIOUSNESS, AFFIRMATION OF DREAMS AS "VALID KNOWLEDGE," AND DENIAL OF THE PLATONISTS' "REALM OF ETERNAL IDEAL EXISTENCES," BUT SEEMS NOT TO HAVE USED THEM AS THE BASIS FOR A "PSYCHOTHERAPY" (WITH A GOAL OF HIGHER, MORE INTENSE CONSCIOUSNESS, RATHER THAN OF "NORMALITY"), AS THE BUDDHISTS, FOR INSTANCE, HAVE DONE. EDWIN G. BORING,¹ IN EXPLAINING MACH'S IDEAS OF CONSCIOUSNESS AND THE WORLD, SAID "SENSATIONS ARE NOT OBSERVED; THEY ARE GIVEN. BEING GIVEN, THEY CANNOT BE SHOWN TO BE IN ERROR. ILLUSIONS ARE "ILLUSORY"; THERE ARE NONE, OR RATHER, THE STRAIGHT ROD THRUST INTO WATER IS BENT, AND, IF THERE BE ANY ILLUSION, IT IS THAT THE ROD IS STILL STRAIGHT. THERE IS NO EGO; THERE ARE ONLY SENSORY DATA. IF WE SAY 'IT LIGHTENS', WE OUGHT ALSO TO SAY, "IT THINKS"; COGITAT, NOT COGITO. 'THE WORLD CONSISTS ONLY OF OUR SENSATIONS.' DREAMS ARE AS VALID KNOWLEDGE AS PERCEPTION."² ALL THAT IS ELIMINATED IN THIS DENIAL OF THE EXISTENCE OF "EGO" IS THE ABSTRACT CONCEPTION OF CONSCIOUSNESS: CONSCIOUSNESS IS HERE CONSIDERED TO BE AN "UNBOUNDED" SYSTEM OF SENSATIONS,

¹BORING, A HISTORY OF EXPERIMENTAL PSYCHOLOGY.

²IBID., P. 390.

AND THE TENDENCY TO GIVE CONSCIOUS VALUE TO ASSUMPTIONS OF NON-TEMPORAL EXISTENCES, EITHER "OUTSIDE" ("THE WORLD CONSISTS..."), ETC.), OR "INSIDE" ("THERE IS NO EGO..."), IS REJECTED, AND, OF COURSE, THIS INCLUDES THE PLATONIC IDEA OF "ETERNAL IDEAL EXISTENCES" AND THE DUALISTS' BELIEF IN A SOUL DISTINCT FROM THE BODY.¹

A VERY DIFFERENT ATTITUDE WILL BE DISCUSSED NEXT, AS A CONTRAST FOR THE PURPOSE OF SHOWING THAT AN OPPOSITION EXISTS BETWEEN THE FACTS OF MONISTIC MYSTICISM AND THOSE OF DUALISTIC MYSTICISM; AND THAT THIS OPPOSITION MIGHT BE BASED ON DIFFERENT ATTITUDES TOWARDS SYMBOLS, SYMBOLS BEING "THINGS" THE PECULIAR NATURE OF WHICH IS IGNORED, IN FAVOR OF THEIR "MEANING," THAT IS, ANOTHER "THING" WHICH IS, BY A MENTAL PROCESS, ASSOCIATED WITH THE FIRST.

AN ATTEMPT TO DEFINE "MYSTICISM" PHILOSOPHICALLY HAS BEEN MADE BY A WELL-KNOWN CONTEMPORARY PHILOSOPHER, CHARLES MORRIS, IN AN ESSAY CALLED "COMMENTS ON MYSTICISM AND ITS LANGUAGE,"² IN WHICH HE EXPLAINS HIS BELIEF THAT THE CONCEPT OF LANGUAGE--BASED ON MENTAL INTERPRETATION"... IS ESSENTIAL TO THE UNDERSTANDING OF ART, MYTHS, MAGIC, THE TOTEM, RELIGION, PRESTIGE, RACE PREJUDICE, AND THE COMPLEX TYPES OF PERCEPTION"³ AS WELL AS MYSTICISM.

¹SEE CHAPTER III, SECOND SECTION, THIS THESIS.

²HAYAKAWA, S. I. (ED.), LANGUAGE, MEANING AND MATURITY, (NEW YORK, 1954), PP. 295-302.

³IBID., CHAPTER BY CHARLES MORRIS, "COMMENTS ON MYSTICISM AND ITS LANGUAGE," P. 297.

MORRIS' EXPLANATION OF LANGUAGE AS THE BASIS OF MYSTICISM RESTS UPON HIS IDEA OF "THE ROLE-TAKING FUNCTION OF LANGUAGE": IT IS HIS BELIEF THAT BY MEANS OF "...LANGUAGE ONE CAN SYMBOLIZE TIMES AND PLACES OTHER THAN THE HERE AND NOW, AND PERSONS AND THINGS OTHER THAN THE SPEAKER HIMSELF"¹ AND, IN A SENSE, "BECOME" THE THINGS WHICH ARE "SIGNIFIED." THE POINT TO BE STRESSED, HE SAYS, "...IS THAT IN THIS SOCIALLY DERIVED PROCESS OF ROLE-TAKING ONE CAN BECOME SYMBOLICALLY AN OBJECT OTHER THAN THE SELF OF THE HERE AND NOW..."² ACCORDING TO HIS THEORY, "...THIS SIMULTANEOUS, OR NEARLY SIMULTANEOUS AROUSAL OF THE COMPLEX AND OFTEN CONTRADICTORY ROLE-TAKING PROCESSES MADE POSSIBLE BY LANGUAGE CONSTITUTES AN ESSENTIAL PART OF THE MYSTICAL EXPERIENCE."³

¹HAYAKAWA, LANGUAGE, MEANING AND MATURITY; MORRIS, "COMMENTS ON MYSTICISM AND ITS LANGUAGE", P. 298.

²IBID., P. 298. THE FALLACY OF THESE IDEAS SHOULD BE OBVIOUS: A THING WHICH MEANS "FAR AWAY" OR "NEAR BY" IS A DIFFERENT THING FROM HUMAN CONSCIOUS EXISTENCE IN A CERTAIN LOCATION, AND EVEN IF POSSESSION OF A SYMBOL WERE EQUIVALENT TO POSSESSION OF THE EXISTENCE REPRESENTED BY THE SYMBOL, THE QUALITY OF SUBJECTIVE CONSCIOUSNESS MUST, BY DEFINITION, BE DESCRIBED (WHEN REFERRING TO ITS LOCATION, WITHOUT "OBJECTIFYING" IT, OR DESCRIBING IT RELATIONALLY) BY THE WORD "HERE"; "NOT HERE," AS MORRIS FAILS TO SEE, IS PURELY A RELATIONAL STATEMENT, GIVING THE LOCATION OF AN OBJECT WHICH IS EXTRANEUS TO THE CONSCIOUS SPEAKER. IT CAN BE SEEN, THEREFORE, THAT THE MOST EXTREME MODIFICATION OF CONSCIOUSNESS THAT COULD BE OBTAINED BY THIS METHOD WOULD BE THE POSSESSION OF THE "EXISTENCE REPRESENTED BY THE SYMBOL" (WHICH IS DENIED ABOVE), THE POSSESSION OF AN "EXISTENT" ENVIRONMENT MADE UP BY THE "EXISTENCES" "CARRIED WITHIN" THE SYMBOLS. OF COURSE, IF SYMBOLS ARE CONSIDERED TO BE TRANSCENDANTLY VALUABLE, THE SHIFT OF CONSCIOUSNESS FROM SENSUOUS REALITY TO A "WORLD OF SYMBOLS" MIGHT BE CONSIDERED TO BE SUFFICIENTLY VALUABLE TO DESERVE THE NAME "MYSTICAL EXPERIENCE."

not necessarily

³HAYAKAWA, P. 299.

THE EXPERIENCE OF BEING ORDINARY OBJECTS "... THROUGH SYMBOLIC EYES ENLARGED BY COSMIC WANDERING" IS "LIBERATING," ACCORDING TO MORRIS; "EINSTEIN HAS TESTIFIED TO THIS, AND HAS EVEN SPOKEN OF IT AS 'THE SOWER OF ALL TRUE ART AND SCIENCE.'"¹ WHETHER THE EXPERIENCE IS LIBERATING OR NOT DEPENDS UPON ONE'S CONCEPTION OF "FREEDOM," BUT THE REST OF MORRIS' STATEMENT IS DECIDEDLY FALSE; WHAT EINSTEIN SPOKE OF AS THE "MYSTICAL FEELING," THE "SOWER..." ETC., WAS SIMPLY A NON-DOGMATIC PERCEPTION OF THE UNIVERSE, OR REALITY. THAT HIS ATTITUDE WAS ENTIRELY CONTRADICTIONARY TO THAT ASCRIBED TO HIM BY MORRIS IS INDICATED BY HIS OWN ANALYSIS OF HIS MENTAL ACTIVITY:¹

"THE WORDS OR THE LANGUAGE, AS THEY ARE WRITTEN OR SPOKEN, DO NOT SEEM TO PLAY ANY ROLE IN MY MECHANISM OF THOUGHT."

"CONVENTIONAL WORDS OR OTHER SIGNS HAVE TO BE SOUGHT FOR LABORIOUSLY ONLY IN A SECONDARY STAGE..." "IN A STAGE WHEN WORDS INTERVENE AT ALL...THEY INTERFERE ONLY IN A SECONDARY STAGE..."² MORRIS ALSO CLAIMS THAT "THE PSYCHOLOGIST, A. H. MASLOW, HAS FOUND IT (THE "SYMBOLIC EXPERIENCE") TO BE PRESENT IN SOME DEGREE IN PERSONS OF MAXIMUM CREATIVITY AND 'PSYCHOLOGICAL HEALTH,'¹" AND THAT IT IS "...AVAILABLE IN VARYING DEGREES

¹GHISELIN, BREWSTER (ED.), THE CREATIVE PROCESS, (NEW YORK, 1955), "LETTER TO JACQUES HADAMARD," P. 43.

²IBID., P. 43.

TO ALL PERSONS, REGARDLESS OF THEIR SCIENTIFIC AND PHILOSOPHICAL COMMITMENTS."¹ THE TRUTH IN THIS CASE IS THAT MASLOW CLEARLY AND EXPLICITLY SAID THAT THE "MYSTICAL" CONSCIOUSNESS APPEARS ONLY IN THOSE INDIVIDUALS WHO HAVE BEEN "LIBERATED" FROM THE EFFECTS OF LANGUAGE AND SYMBOLS, THAT THE BRAIN-INJURED AND NEUROTICS ARE TYPICALLY LIMITED TO "SYMBOLIC" UNDERSTANDING OF REALITY, AND THAT "PHILOSOPHICAL COMMITMENTS" ARE INTEGRALLY RELATED TO THE FREQUENCY AND INTENSITY, AND EVEN TO THE VERY EXISTENCE OF THE MYSTICAL EXPERIENCE. THESE ATTITUDES WILL BE MORE FULLY DISCUSSED IN THE FOLLOWING SECTION ON MASLOW, AND AN ALTERNATE FORM, VIZ., THAT THE "MYSTICAL EXPERIENCE" MAY HAVE AN ARTIFICIAL (OR "CHEMICAL"), RATHER THAN AN EXCLUSIVELY NATURAL (OR "PSYCHOLOGICAL") ORIGIN, AS REPRESENTED BY ALDOUS HUXLEY, WILL THEN BE DISCUSSED, WHILE THE RELATION BETWEEN "PHILOSOPHICAL COMMITMENTS" AND "NATURAL SOURCES" WILL BE CONSIDERED AGAIN IN CHAPTER THREE.

A. H. MASLOW, A PSYCHOLOGIST WHO HAS SPENT MUCH TIME IN THE STUDY OF WHAT HE CONSIDERS TO BE PEOPLE IN AN EXTREMELY RARE CONDITION OF COMPLETE PSYCHOLOGICAL HEALTH, SAYS THAT FOR THESE SUBJECTS, "THOSE SUBJECTIVE EXPRESSIONS THAT HAVE BEEN CALLED THE MYSTIC EXPERIENCE AND DESCRIBED SO WELL BY WILLIAM JAMES ARE A FAIRLY COMMON EXPERIENCE."² HE SAYS

¹HAYAKAWA, LANGUAGE, MEANING AND MATURITY, P. 301-302.

²MASLOW, A. H., MOTIVATION AND PERSONALITY, (NEW YORK, 1954), P. 216.

THAT THESE EXPERIENCES ARE RELATED TO THE STRONG, FREE EMOTIONS WHICH ARE TYPICAL OF HIS SUBJECTS. REMINISCENT OF THE FAMOUS IDEAS OF "MYSTIC MARRIAGE" OR "SACRED BETHROTHAL,"¹ BUT WITH THE DIFFERENCE THAT HIS SUBJECTS ARE SPEAKING FROM A POINT OF VIEW OPPOSITE TO THAT OF THE FAMOUS MYSTICS, MASLOW SAYS, "MY INTEREST AND ATTENTION IN THIS SUBJECT (MYSTICISM) WAS FIRST ENLISTED BY SEVERAL OF MY SUBJECTS WHO DESCRIBED THEIR SEXUAL ORGASMS IN VAGUELY FAMILIAR TERMS WHICH LATER I REMEMBERED HAD BEEN USED BY VARIOUS WRITERS TO DESCRIBE WHAT THEY CALLED THE MYSTIC EXPERIENCE." MORE SPECIFICALLY, HE SAYS, "THERE WERE THE SAME FEELINGS OF LIMITLESS HORIZONS OPENING UP TO THE VISION, THE FEELING OF BEING SIMULTANEOUSLY MORE POWERFUL AND ALSO MORE HELPLESS THAN ONE EVER WAS BEFORE, THE FEELING OF GREAT ECSTASY AND WONDER AND AWE, THE LOSS OF PLACING IN TIME AND SPACE WITH, FINALLY, THE CONVICTION THAT SOMETHING EXTREMELY IMPORTANT AND VALUABLE HAD HAPPENED, SO THAT THE SUBJECT IS TO SOME EXTENT TRANSFORMED AND STRENGTHENED EVEN IN HIS DAILY LIFE BY SUCH EXPERIENCE."²

¹SEE ST. TERESA'S "SPIRITUAL MARRIAGE," UNDERHILL, MYSTICISM, P. 138, AND THE "MYSTIC MARRIAGE" OF ST. CATHERINE OF SIENA, IBID., P. 291; FOR EXAMPLE, ST. CATHERINE BELIEVED THAT SHE CONSTANTLY WORE A RING OF GOLD ON HER FINGER, GIVEN TO HER BY JESUS "...UNTIL THOU CELEBRATE THY ETERNAL NUPTIALS WITH ME IN HEAVEN...". IBID., P. 291. IN EVELYN UNDERHILL'S WORDS, "OUR ATTAINMENT OF THE ABSOLUTE IS NOT A ONE-SIDED AMBITION, BUT THE FULFILLMENT OF A MUTUAL DESIRE." IBID., P. 133.

²MASLOW, MOTIVATION AND PERSONALITY, P. 216.

REVEALING HIMSELF TO BE, IN GENERAL, ALLIED WITH THOSE CALLED BY UNDERHILL "MONISTS AND PHILOSOPHIC NATURALISTS."¹ MASLOW SAYS, "IT IS QUITE IMPORTANT TO DISSOCIATE THIS EXPERIENCE FROM ANY THEOLOGICAL OR SUPERNATURAL REFERENCE, EVEN THOUGH FOR THOUSANDS OF YEARS THEY HAVE BEEN LINKED. NONE OF OUR SUBJECTS SPONTANEOUSLY MADE ANY SUCH TIE-UP."² HE SUGGESTS THAT RENAMING IT "THE OCEANIC FEELING" (FREUD'S TERM FOR IT) WOULD HELP TO REMOVE ANY IMPLICATION OF THE SUPERNATURAL FROM IT.

ANOTHER ATTITUDE TOWARD THE MYSTICAL EXPERIENCE THAT SEEMS TO BE COMMON AMONG THE "MONISTS"³ IS THAT IT CAN OCCUR IN VARYING INTENSITIES: "THE THEOLOGICAL LITERATURE HAS GENERALLY ASSUMED AN ABSOLUTE, QUALITATIVE DIFFERENCE BETWEEN THE MYSTIC EXPERIENCE AND ALL OTHERS. AS SOON AS IT IS DIVORCED FROM SUPERNATURAL REFERENCE AND STUDIED AS A NATURAL PHENOMENON, IT BECOMES POSSIBLE TO PLACE THE MYSTIC EXPERIENCE ON A QUANTITATIVE CONTINUUM FROM INTENSE TO MILD."⁴ ON THE BASIS

¹E.G., LEUBA, WHO BELIEVES THAT "LIFE, MORE LIFE, A LARGER, RICHER, MORE SATISFYING LIFE, IS IN THE LAST ANALYSIS THE END OF RELIGION" (THE MONIST, JULY, 1901, P. 572.) COLIN WILSON'S POSITION (SEE CHAPTER II) IS PRACTICALLY IDENTICAL WITH THIS.

²MASLOW, MOTIVATION AND PERSONALITY, P. 216.

³SEE COMMENTS BY HUXLEY PP. 37-43 IN THIS THESIS.

⁴MASLOW, MOTIVATION AND PERSONALITY, P. 216.

OF THIS ATTITUDE HE INDICATES THAT THE "MILD MYSTIC EXPERIENCE" OCCURS IN MANY OR EVEN MOST PERSONS, AND THAT A "FAVORED INDIVIDUAL" WILL EXPERIENCE IT MANY TIMES A DAY.¹ THE ACUTE MYSTICAL EXPERIENCE IS, HE SAYS, "...A TREMENDOUS INTENSIFICATION OF ANY EXPERIENCES IN WHICH THERE IS LOSS OF SELF OR TRANSCENDANCE OF IT,"² FOR INSTANCE, INTENSE SENSUOUS EXPERIENCE. "IT MAY EVEN BE THAT THE SO-CALLED MYSTIC EXPERIENCE IS THE PERFECT AND EXTREME EXPRESSION OF...FULL APPRECIATION OF ALL THE CHARACTERISTICS OF THE PARTICULAR PHENOMENON."³

MASLOW BELIEVES, AS HUXLEY DOES, THAT LANGUAGE (AND ITS ASSOCIATED ABSTRACTION AND ASSOCIATIVE REASONING) LIMITS THE EXPERIENCING OF THE "OCEANIC FEELING": "...IT IS A SCREEN BETWEEN REALITY AND THE HUMAN BEING."⁴ "IT IS...VERY OBVIOUSLY AND FRANKLY A MEANS...FOR DULLING THE PERCEPTIONS..."⁵ TO OVERCOME THE LIMITING EFFECTS OF LANGUAGE AND AN EDUCATION WHICH IS CONCERNED MAINLY WITH MEMORY ("FAR TOO MUCH OCCUPIED WITH INTELLECTUAL ANALYSIS,"⁶ MASLOW SAYS THAT IT IS NECESSARY

¹MASLOW, MOTIVATION AND PERSONALITY, P216, 217.

²IBID., P. 217.

³IBID., P. 286.

⁴IBID., P. 289.

⁵IBID., P. 289.

⁶WHITEHEAD, ALFRED NORTH, MODES OF THOUGHT, (N.P. 1938), P. 316.

TO BE CONCERNED WITH "...FRESH EXPERIENCES, WITH CONCRETE AND PARTICULAR REALITIES."¹

AS CHENEY AND HUXLEY DO, MASLOW BELIEVES THAT THE MYSTICAL SORT OF CONSCIOUSNESS CAN HAVE TREMENDOUS EFFECTS ON SOCIETY; HE DESCRIBES A SOCIETY CONSTITUTED ENTIRELY OF PEOPLE WHO RESEMBLE HIS "SUBJECTS" AND GIVES HIS OPINION THAT IT WOULD BE THE BEST SOCIETY POSSIBLE. IN THIS SOCIETY "...THE DEEPEST LAYERS OF HUMAN NATURE COULD SHOW THEMSELVES WITH GREAT EASE."²

FINALLY, THE INTERRELATIONS OF "INTELLECTUAL INTOXICATION," WHICH, IT SEEMS, MIGHT ALSO BE CALLED "BIOLOGICAL," "PSYCHOLOGICAL," OR "SENSORY" INTOXICATION, WITH CERTAIN KINDS OF CHEMICAL INTOXICATION, AND THEIR CONTRASTS TO SYMBOLIC, DUALISTIC, AND "TRANSCENDENT" "MYSTICAL EXPERIENCES," WILL BE ILLUSTRATED BY A DISCUSSION OF THE ENTIRE SUBJECT BY ANOTHER "MONISTIC-NATURALISTIC" MYSTIC, ALDOUS HUXLEY.

ALDOUS HUXLEY, WHO HAS SHOWN A BLAKEAN INFLUENCE IN HIS WRITINGS FOR SEVERAL DECADES (E.G., THE CICADAS, AND OTHER POEMS), GIVES IN THE DOORS OF PERCEPTION A DESCRIPTION OF HIS PERSONAL CHEMICALLY INDUCED "MYSTICAL EXPERIENCE," WHICH, HE IS CONVINCED, RESEMBLES THE EXPERIENCES OF BLAKE, WHOSE "MENTAL SPECIES," HE BELIEVES, "... IS FAIRLY WIDELY DISTRIBUTED

¹MASLOW, MOTIVATION AND PERSONALITY, P. 285.

²IBID., P. 350.

EVEN IN THE URBAN-INDUSTRIAL SOCIETIES OF THE PRESENT DAY."¹
 ALTHOUGH HUXLEY BELIEVES HIMSELF TO BE A POOR SUBJECT FOR THE
 EXPERIMENT (WHICH BEGAN WITH THE TAKING OF FOUR-TENTHS OF A
 GRAM OF MESCALIN, THE SYNTHETICALLY PRODUCED FORM OF THE
 DRUG WHICH IS FOUND NATURALLY IN THE AZTEC'S PLANT-GOD PEYOTL,
 AND WHICH IS BIOCHEMICALLY SIMILAR TO THAT FOUND IN THE OTHER
 AZTEC PLANT-GOD, TEONANAOATL), SAYING THAT HE HAD "ALWAYS BEEN
 A POOR VISUALIZER," AND THAT HIS MENTAL IMAGES "HAVE LITTLE
 SUBSTANCE AND ABSOLUTELY NO AUTONOMOUS LIFE OF THEIR OWN,"
 THE INTENSITY OF THE EXPERIENCE WAS APPARENTLY SUFFICIENT TO
 CAUSE HIM TO ALTER SOME OF HIS THEORIES OF RELIGION AND META-
 PHYSICS TOWARD A MORE COMPLETE AGREEMENT WITH THOSE OF BLAKE.²

HUXLEY DESCRIBES THE MYSTICAL EXPERIENCE BOTH INDIRECTLY
 AND DIRECTLY, THAT IS, HE LIMITS THE FIELD OF MYSTICISM BY
 DISCREDITING DUALISM, AND HE DESCRIBES THE EXPERIENCE OF
 SEEING "INFINITY" IN THE WORLD OF MATERIAL OBJECTS. AMONG
 HIS SOMEWHAT NEGATIVE DEMONSTRATIONS OF THE NATURE OF MYSTIC-
 ISM IS A COMMENT ON PLATO:

..PLATO SEEMS TO HAVE MADE THE ENORMOUS, THE GROTESQUE MIS-
 TAKE OF SEPARATING BEING FROM BECOMING AND IDENTIFYING IT WITH

¹HUXLEY, ALDOUS, THE DOORS OF PERCEPTION, (NEW YORK, 1954), P. 45.

²IBID., P. 15.

THE MATHEMATICAL ABSTRACTION OF THE IDEA. HE COULD NEVER, POOR FELLOW, HAVE SEEN A BUNCH OF FLOWERS SHINING WITH THEIR OWN INNER LIGHT AND ALL BUT QUIVERING UNDER THE PRESSURE OF THE SIGNIFICANCE WITH WHICH THEY WERE CHARGED; COULD NEVER HAVE PERCEIVED THAT WHAT ROSE AND IRIS AND CARNATION SO INTENSELY SIGNIFIED WAS NOTHING MORE, AND NOTHING LESS, THAN WHAT THEY WERE--A TRANSCIENCE THAT WAS YET ETERNAL LIFE...¹

THUS HUXLEY USES A SORT OF PLATONIC LANGUAGE TO COMPLETELY DENY PLATO'S MAIN DOCTRINE, I.E., THAT THERE IS A HIGHER ORDER OF BEING WHICH IS PERFECT AND UNCHANGING, WHICH WAS THE BASIS FOR MOST OF THE SUBSEQUENT WESTERN PHILOSOPHY AND, THEREFORE, OF WESTERN MYSTICISM UNTIL THE RISE OF WESTERN PANTHEISM AND PANTHEISTIC MYSTICISM CAME WITH SUCH PHILOSOPHERS AS BENEDICT SPINOZA.

IT IS BECAUSE OF HIS PERCEPTION OF A LONG TRADITION OF ERRONEOUS PHILOSOPHY AND FALSE MYSTICISM IN THE WEST THAT HUXLEY TURNS, IN THIS BOOK, TO THE ORIENT FOR MOST OF THE EXAMPLES OF HISTORIC PARALLELS TO HIS EXPERIENCE. THIS ATTITUDE IS SUMMED UP IN THE STATEMENT:

IN THEIR ART NO LESS THAN IN THEIR RELIGION, THE TAOISTS AND THE ZEN BUDDHISTS LOOKED... THROUGH THE VOID AT "THE TEN THOUSAND THINGS" OF OBJECTIVE REALITY. BECAUSE OF THEIR DOCTRINE OF THE WORD MADE FLESH, CHRISTIANS SHOULD HAVE BEEN ABLE, FROM THE FIRST, TO ADOPT A SIMILAR ATTITUDE TOWARDS THE UNIVERSE AROUND THEM. BUT BECAUSE OF THE DOCTRINE OF

¹HUXLEY, THE DOORS OF PERCEPTION, PP. 17, 18.

THE FALL, THEY FOUND IT VERY HARD TO DO SO. AS RECENTLY AS THREE HUNDRED YEARS AGO AN EXPRESSION OF THOROUGH-GOING WORLD DENIAL AND EVEN WORLD CONDEMNATION WAS BOTH ORTHODOX AND COMPREHENSIBLE.¹

IN A MORE POSITIVE MOOD, HUXLEY REVEALS WHAT MUST BE DONE TO ACHIEVE THE "REAL" MYSTIC CONSCIOUSNESS, OR, IT COULD BE SAID, WHAT MUST BE DONE TO OVERCOME THE FALSE PERCEPTION WHICH IS ASSOCIATED WITH A DUALISTIC ATTITUDE: IT IS SIMPLY THAT "...WE MUST PRESERVE AND, IF NECESSARY, INTENSIFY OUR ABILITY TO LOOK AT THE WORLD DIRECTLY AND NOT THROUGH THAT HALF OPAQUE MEDIUM OF CONCEPTS, WHICH DISTORTS EVERY GIVEN FACT INTO THE ALL TOO FAMILIAR LIKENESS OF SOME GENERIC LABEL OR EXPLANATORY ABSTRACTION."²

CONCERNING HIS "LOOKING AT THE WORLD DIRECTLY," HUXLEY SAYS, "...NOW I KNOW CONTEMPLATION AT ITS HEIGHT,"³ AND "MY ACTUAL EXPERIENCE HAD BEEN, WAS STILL, OF AN INDEFINITE DURATION OR ALTERNATIVELY OF A PERPETUAL PRESENT⁴ MADE UP OF ONE CONTINUALLY CHANGING APOCALYPSE."⁵ AGAIN, WHILE LOOKING

¹HUXLEY, THE DOORS OF PERCEPTION, P. 27.

²IBID., P. 74.

³IBID., P. 41.

⁴NOTES THE STRIKING SIMILARITY TO BLAKE'S COMMENT, "A VISION OF THE ETERNAL NOW" (KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 72) CONCERNING LAVATER'S APHORISM: "WHATEVER IS VISIBLE TO THE VESSEL...OF THE INVISIBLE PAST, PRESENT, FUTURE--AS MAN PENETRATES TO THIS MORE, OR PERCEIVES IT LESS, HE RAISES OR DEPRESSED HIS DIGNITY OF BEING." P.77 THIS THESIS.

⁵HUXLEY, THE DOORS OF PERCEPTION, P. 21.

AT THE FLOWERS (MENTIONED ABOVE IN CONNECTION WITH HIS CRITICISM OF PLATO) WHICH SHONE "WITH THEIR OWN INNER LIGHT," HE WAS CONSCIOUS OF THEM AS "...A BUNDLE OF MINUTE, UNIQUE PARTICULARS¹ IN WHICH... WAS TO BE SEEN THE DIVINE SOURCE OF ALL EXISTENCE,"² AND SAID, CONCERNING "THE BEATIFIC VISION, SAT CHIT ANANDA, BEING-AWARENESS-BLISS," "FOR THE FIRST TIME I UNDERSTOOD, NOT ON THE VERBAL LEVEL, NOT BY INCHOATE HINTS OR AT A DISTANCE, BUT PRECISELY AND COMPLETELY WHAT THOSE PRODIGIOUS SYLLABLES REFERRED TO."³ ALTHOUGH SOME PEOPLE IN APPROXIMATELY THE SAME CIRCUMSTANCES WILL EXPERIENCE EXTRA-SENSORY PERCEPTIONS, AND SOME WILL "DISCOVER A WORLD OF VISIONARY BEAUTY" (HE SAYS, CONCERNING THIS FACT, "LIKE MESCALIN TAKERS, MANY MYSTICS PERCEIVE SUPERNATURALLY BRILLIANT COLORS, NOT ONLY WITH THE INWARD EYE, BUT EVEN IN THE OBJECTIVE WORLD AROUND THEM,"⁴ THE MORE INTENSE FORMS OF EXPERIENCE AS DESCRIBED BY HIM SEEM TO BE OF THE MOST VALUE FOR AN UNDERSTANDING

¹SEE P. OF THIS THESIS.

²HUXLEY, THE DOORS OF PERCEPTION, P. 18.

³IBID., P. 18.

⁴IBID., P. 27.

OF MYSTICISM. THESE ARE, FIRST, THE EXPERIENCE OF "...THE GLORY, THE INFINITE VALUE AND MEANINGFULNESS OF NAKED EXISTENCE, OF THE GIVEN, UNCONCEPTUALIZED EVENTS,"¹ AND, SECONDLY, "THE FINAL STAGE," IN WHICH IT IS KNOWN "THAT ALL IS IN ALL-- THAT ALL IS ACTUALLY EACH. THIS IS AS NEAR, I TAKE IT, AS A FINITE MIND CAN EVER COME TO "PERCEIVING EVERYTHING THAT IS HAPPENING EVERYWHERE IN THE UNIVERSE."² THESE TWO STATEMENTS SEEM TO IMPLY, RESPECTIVELY MONISM AND A SORT OF DETERMINISM; THE LAST SENTENCE OF THAT QUOTATION "...A FINITE MIND", HOWEVER, SEEMS TO CONTRADICT THE MEANING OF THE PRECEDING STATEMENT THAT "ALL IS IN ALL," THAT IS, THAT EACH THING, IS, TRULY, INFINITE IN SOME WAY. IT SEEMS OBVIOUS THAT HUXLEY IS, IN EFFECT, TWO PERSONS, ONE WHO, UNDER THE INFLUENCE OF MESCOALIN, CAN EXPERIENCE AND APPARENTLY BE CONVINCED OF, CERTAIN THINGS, AND THE OTHER, HIS ORDINARY SELF, WHO CAN REMEMBER THE EXPERIENCES OF THE OTHER SELF WELL ENOUGH TO DESCRIBE THEM VIVIDLY, BUT WHO IS NOT COMPLETELY CONVINCED OF THE MEANING CONTAINED IN THEM. ALTHOUGH HE IS AWARE OF THIS DUAL PERSONALITY (EXCEPT IN AN INSTANCE SUCH AS THAT ABOVE, WHICH INVOLVES THE INTELLECTUAL UNDERSTANDING OF THE

¹HUXLEY, THE DOORS OF PERCEPTION, P. 29.

²IBID., P. 26.

WORLD IN GENERAL, AND WHICH WAS REVEALED IN HUXLEY BY AN UNINTENTIONAL SELF-CONTRADICTION) OF THE MESCALIN TAKER, HUXLEY IS CONVINCED THAT THE CHEMICALLY INDUCED "MYSTICAL EXPERIENCE" CAUSES A PERMANENT, AND BENEFICIAL, CHANGE IN THE ETHICAL BELIEFS AND FUNCTIONING OF THE SUBJECT.¹

¹HUXLEY, THE DOORS OF PERCEPTION, P. 71.

CHAPTER II

ANALYSIS OF THE SCHOLARSHIP WHICH CONSIDERS BLAKE'S MYSTICISM

THE WRITINGS WHICH CONSIDER BLAKE AS A "MYSTIC" CAN BE DIVIDED, AS "PHILOSOPHIZING" IN GENERAL CAN, INTO THE CATEGORIES OF (1) EMOTIONALLY TREATED DISCUSSIONS OF WHAT IS APPARENTLY A CONVENTIONAL ASSOCIATION BETWEEN THE OBJECT (BLAKE'S WORKS) AND THE LABEL ("MYSTIC"), WHICH DISCUSSIONS OFFER NOTHING MORE THAN INFORMATION CONCERNING THE AUTHOR, (2) MAINLY RATIONAL APPLICATIONS OF STANDARD DEFINITIONS (EITHER "COLLOQUIAL" OR "SCHOLARLY") TO THE OBJECT, WHICH ARE VALUABLE ONLY IF A HIGHLY SPECIFIC ("SCHOLARLY") DEFINITION IS SHOWN TO BE POSITIVELY APPLICABLE, SINCE TO "DEFINE" AN OBJECT BY INDICATING THAT IT IS OUTSIDE A VERY LIMITED CLASS IS MUCH LESS ACCURATE THAN THE INEXACT METHOD OF INDICATING THAT IT IS WITHIN A VERY BROAD CLASS (THE "COLLOQUIAL DEFINITION," WHICH IN THE CASE OF "MYSTICISM" IS ESPECIALLY BROAD BECAUSE OF ITS CONFUSION WITH "MYSTERY," THAT IS, ANYTHING UNFAMILIAR), AND (3) CONSIDERATIONS OF THE GIVEN (PERCEPTUAL) REALITIES OF THE OBJECT, WITH THE APPLICATION OF A LABEL WHICH HAS APPROXIMATELY ACCURATE ETYMOLOGICAL IMPLICATIONS, AND FROM WHICH ALL IRRELEVANT MEANINGS HAVE BEEN ELIMINATED. IN GENERAL, STUDIES WHICH WERE PUBLISHED

BEFORE 1915 CAN BE INCLUDED IN THE FIRST CATEGORY, SINCE THE STUDY OF MYSTICISM SEEMS TO HAVE BEEN OF A VERY VAGUE NATURE UP TO THAT TIME, AND IN THE SECOND CATEGORY CAN BE INCLUDED THOSE STUDIES WHICH CLASS BLAKE AS A "MYSTIC," A "NON-MYSTIC," OR "AN EXAMPLE OF PSYCHIC PRINCIPLE" (E.G., "SUBLIMATION"), EITHER ENTIRELY WITHOUT DEFINITION OF THE TERM OR WITH A DEFINITION WHICH HAS NO DISCOVERABLE REFERENCE TO OBSERVABLE REALITY, THAT IS, WHICH IS NOT APPLICABLE TO BLAKE.¹ THE FACT THAT THE THIRD CATEGORY IS USED WHEN THE SECOND CATEGORY CONTAINS THE POSSIBILITY OF A SATISFACTORY EXPLANATION OF BLAKE IMPLIES THAT THERE IS NO "STANDARD" DEFINITION WHICH CAN BE APPLIED CORRECTLY TO BLAKE'S POSITION; ONLY ONE OF THIS GROUP USES THE WORD "MYSTICISM" IN DESCRIBING BLAKE, AND IN THAT CASE THE WORD IS APPARENTLY USED IN THAT "UNUSUAL," "FUNCTIONAL" RATHER THAN SUPERNATURAL, SENSE USED BY THE GREEK MYSTERIES AND MASLOW, AND APPLIED TO BUDDHISM AND OTHER SOCIALLY ORIENTED "CULTS."

SINCE THE FIRST GROUP HAS BEEN DESIGNATED AS "UNRELATED," IT WILL BE SUFFICIENT TO MENTION THE NAMES OF TYPICAL AUTHORS AND THEIR BOOKS, WITH COMMENTS WHERE NECESSARY.

IT IS THUS SUGGESTED THAT THE BLAKE STUDIES IN THE SECOND CATEGORY ARE WITHOUT VALUE, SINCE IT IS NOT GRANTED THAT ANY "SCHOLARLY" (AS OPPOSED TO "COLLOQUIAL") DEFINITION IS "POSITIVELY APPLICABLE" TO BLAKE'S WORKS.

ADALINE BUTTERWORTH'S WILLIAM BLAKE, MYSTIC¹ IS AN ULTIMATE EXAMPLE OF IRRELEVANT, THOUGH ENTHUSIASTIC, DISCOURSE, SUPPOSEDLY UPON THE SUBJECT OF THE TITLE.

NEITHER GARDNER² NOR SELINCOURT³ REVEAL WHAT COULD BE CONSIDERED A SUBSTANTIAL GRASP OF BLAKE'S "MEANING."

EDWIN ELLIS, IN THE REAL BLAKE,⁴ EXPATIATES ENERGETICALLY, AS DO THOSE MENTIONED ABOVE, MAINLY IN VERBOSE INANITIES,⁵ YET CERTAIN OF HIS STATEMENTS ARE NOT ENTIRELY WITHOUT VALUE, FOR INSTANCE: "...TO ATTAIN...INSPIRATION IS THE DUTY OF ALL WHO CAN DO SO..." AND "IN HEAVEN ALL IS BROTHERHOOD. IN ETERNITY ALL IS VISION. THERE IS A SOCIALISM OF THE SOUL THERE, AND COMMUNISM OF PROPERTY." SUPPORTING ANALYSIS, HOWEVER, IS LACKING.

THE INTRODUCTION OF THE CHATTO AND WINDUS EDITION OF THE MARRIAGE OF HEAVEN AND HELL⁶ CONTAINS THE SOMEWHAT INTERESTING STATEMENT: "...BLAKE BELIEVED THAT HE KNEW THE SECRET, AND POSSESSED THE FACULTY OF OBTAINING MORE THAN A

¹(LIVERPOOL, 1911.)

²GARDNER, G., VISION AND VESTURE, (N. P. 1911).

³SELINCOURT, BASIL, WILLIAM BLAKE, (NEW YORK, 1909).

⁴(NEW YORK, 1907).

⁵ELLIS' RATHER ACTIVE MIND PRODUCED SUCH SAMPLES AS THE FOLLOWING, WHICH ELABORATES UPON THE IDEA OF MENTAL ACTIVITY, OR "THIS IS CHRISTENDOM": "BLAKE...COINED A TERM FOR IT ('VIRTUAL VELOCITY') HIMSELF. IT WAS MIND IN A STATE OF PATIENCE. HE ACCOUNTED FOR MOTION BY THE IDEA THAT MIND IS ETERNAL, BUT PATIENCE IS NOT. PATIENCE REMOVED, MIND MOVES..."

GLIMPSE OF THE PURE LIGHT; HE BELIEVED, TOO, THAT WHAT MEN CALL REALITY IS IN TRUTH BUT A DREAMLAND, AND THAT IMAGINATION ALONE 'IN THIS AGE' CAN LEAD US TO THE REAL," AND THE SUPPORTING STATEMENTS THAT BLAKE'S "FACULTY" WAS "AN EXTREME DEVELOPMENT OF THE FACULTY OF CREATIVE IMAGINATION," AND THAT THIS "HYPERTROPHY" "APPROACHES, IN SHORT, A NEW SENSE," WHICH IS "INCOMPREHENSIBLE TO THE ORDINARY MAN." DESPITE THIS APPARENT ANALYSIS, IT SEEMS THAT THE ABOVE WORK MUST BE INCLUDED WITH THIS FIRST GROUP BECAUSE IT MAKES USE OF, TO SUPPORT THE EXPLANATION, THE TERM "CREATIVE IMAGINATION," WHICH DOES NOT HAVE A "STANDARD" DEFINITION (WHICH WOULD PLACE IT IN THE SECOND CATEGORY), WITHOUT GIVING A DEFINITION FOR IT (WHICH WOULD PLACE THIS WORK IN THE THIRD CATEGORY). ANOTHER FACTOR THAT SEEMS TO PLACE THIS WORK ENTIRELY WITHIN THIS CATEGORY IS THE EXTREMELY NAIVE DISCUSSION OF BLAKE'S SUPPOSED "SYMBOLIC CHRISTIANITY": WITHOUT ANY SUBSTANTIATION FROM BLAKE'S WRITINGS (WHICH, INCIDENTALLY, ARE DIRECTLY CONTRADICTORY; SEE CHAPTER THREE OF THIS THESIS), IT IS INDICATED THAT THE "CENTRAL TENETS" OF HIS RELIGION ARE IN SOME WAY CONCERNED WITH THE INTERRELATIONS OF "INSPIRATION" AND "SYMBOLS;" ALTHOUGH THIS NEAR-DEIFICATION OF SYMBOLS IS TYPICAL OF FREUDIANISM, WHICH WAS DEVELOPING AROUND THIS TIME, THE ONLY FREUDIAN-RELIGIOUS STUDY OF BLAKE TO BE CONSIDERED IN THIS CHAPTER IS MORE

APPROPRIATELY INCLUDED IN THE SECOND CATEGORY, SINCE THE NATIVE ATTITUDE TOWARD SYMBOLS IS HIDDEN BY ITS CONCERN WITH THE "CAUSE" OF RELIGION, RATHER THAN ITS (SUPPOSED) "GOAL."

JULIEN GREEN, IN "WILLIAM BLAKE, PROPHET"¹, SAYS THAT BLAKE WAS A "TRUE MYSTIC," IN THAT HE "SEPARATED" THE HUMAN, THE MERE APPEARANCES, FROM THE SPIRIT, THE ETERNAL ASPECT, OF MAN; THAT IS, HE WAS A DUALIST; HOWEVER, IT SEEMS THAT THE ONLY SUPPORT GIVEN FOR THIS BELIEF IS SOME BIOGRAPHICAL INFORMATION WHICH REVEALS THAT BLAKE EXPERIENCED THE EXTREMES OF LOVE AND HATE. BECAUSE OF THE PARTICULARIZATION GIVEN TO THE TERM "MYSTIC," AND THE FAILURE TO SHOW A RELATIONSHIP, EVEN IN SIGNIFICANT PARTICULARS, AND MUCH LESS IN GIBES, THIS STUDY IS EXCLUDED FROM BOTH THE FIRST AND THIRD CATEGORIES, AND IS THEREFORE TO BE CONSIDERED (MERELY TO INDICATE THAT IT DESERVES, UNLIKE BUTTERWORTH'S AND ELLIS' OF THE FIRST, SOME RESPECT) A MEMBER OF THE SECOND. APPROXIMATELY THE SAME CAN BE SAID ABOUT MARK SCHORER'S "WILLIAM BLAKE AND THE COSMIC NADIR,"² EXCEPT THAT IN THIS ARTICLE THE AUTHOR'S BELIEF THAT THE CONCEPT OF THE "FALL" (OF MAN) LIES AT THE BOTTOM OF BLAKE'S WHOLE SYSTEM IS EMPHASIZED;

¹VIRGINIA QUARTERLY REVIEW, V., PP. 220-232.

²SEWANEE REVIEW, XLIII, (1935), PP. 210-221.

THIS CONCEPT SEEMS TO BE OF SUCH INTEGRAL IMPORTANCE TO THE FOLLOWING SCHOLAR, EVELYN UNDERHILL, THAT IT REQUIRES NO PARTICULAR ELABORATION.

ON THE BASIS OF THE DISCUSSION OF UNDERHILL'S "DEFINITION" OF MYSTICISM IN THE FIRST CHAPTER OF THIS THESIS, IT SHOULD BE OBVIOUS THAT HER TREATMENT OF BLAKE WILL NOT BE INCLUDED IN THE THIRD "CATEGORY," SINCE BLAKE'S MYSTICISM CONSTITUTES ONLY A SMALL PART OF HER LARGE STUDY, AND SEEMINGLY COULD EASILY BE LIGHTLY, AND THUS INACCURATELY, TREATED; HOWEVER, UNDERHILL'S STUDY OF MYSTICISM WAS SUFFICIENTLY BROAD, AND HER UNDERSTANDING OF BLAKE ACCURATE ENOUGH THAT SHE, WITHOUT WARPING BLAKE EXTREMELY,¹ EXPLAINED HIS POSITION WITH SOME DEGREE OF THOROUGHNESS, THOUGH THE ACCURACY OF THE BASIC EXPLANATION CAN BE DOUBTED. IT HAS ALREADY BEEN POINTED OUT¹ THAT UNDERHILL, AS REPRESENTATIVE OF THE CATHOLIC SCHOLARS OF MYSTICISM, CONSIDERS BLAKE, AS WELL AS BOEHME, TO BE A MYSTIC WHO IS "IMPERFECTLY DUALISTIC"; HE IS FURTHER DESCRIBED AS REPRESENTING A "STAGE OF GROWTH WHICH THE MYSTICS CALL THE ILLUMINATIVE WAY", WHICH IS ONLY THE "FIRST MYSTIC LIFE."² THIS SORT OF MYSTIC, PROBABLY BECAUSE OF

¹P. 22 OF THIS THESIS; ALSO COMMENT ON P. 61.

²UNDERHILL, MYSTICISM, P. 238.

HIS NATURAL TEMPERAMENT ("IN THE ARTIST, THE SENSES HAVE SOMEWHAT HINDERED THE PERFECT INEBRIATION OF THE SOUL"¹), HAS COME TO REST, UNDERHILL BELIEVES, AFTER AN INITIAL PERIOD OF "OSCILLATION" BETWEEN OPPOSING AND EMBRACING THE "INTUITIONS" OF THE ABSOLUTE, DURING WHICH PERIOD CERTAIN "DISCORDANT" CHARACTERISTICS HAVE BEEN ELIMINATED FROM THE PERSONALITY, AND IS CONVINCED THAT HE HAS ATTAINED THE "DIVINE AND VERITABLE WORLD" THAT HIS UNDERSTANDING IS "FINAL AND COMPLETE." HE IS, HOWEVER, UNDERHILL SAYS, "IGNORANT AS YET OF THAT CONSUMMATION OF LOVE WHICH OVERPASSES THE PROCEEDINGS OF THE INWARD EYE AND EAR... AND, ABSORBED IN THIS NEW BLISSFUL ACT OF VISION, FORGETS THAT IT BELONGS TO THOSE WHO ARE STILL IN VIA."² MOST OF THE PEOPLE WHO REACH THIS STAGE, APPARENTLY INCLUDING BLAKE, FAIL TO GO ON TO THE "SOURCE," THE "TRUE GOAL" WHICH LIES FAR BEYOND THIS MERELY "ILLUMINATED" STATE.

THE PRECEDING ANALYSIS OF BLAKE, AND SIMILAR MYSTICS, BY UNDERHILL IS BASED ON A DISTINCTION BETWEEN TWO TYPES OF "PASSIVE IMAGINARY VISION"—BY WHICH IS MEANT "SPONTANEOUS MENTAL PICTURES AT WHICH THE SELF LOOKS, BUT IN THE ACTION

¹ UNDERHILL, MYSTICISM, P. 238.

² IBID., P. 238, 239.

OF WHICH IT DOES NOT PARTICIPATE--,"¹ VIZ., SYMBOLIC AND PERSONAL. BLAKE IS APPARENTLY CONSIDERED TO BE THE "ARTISTIC TYPE" WHO EXPERIENCES "SYMBOLIC VISIONS," WHICH ARE THE FORM TAKEN BY THE MEDITATIONS OF THOSE "GOOD VISUALIZERS" SUCH AS ST. IGNATIUS LOYOLA (AND THE STUDENTS OF RAJA YOGA), WHO ADVISE THAT A "DELIBERATE EFFORT" BE MADE TO VISUALIZE THE SUBJECT DWELT UPON, RATHER THAN TO ATTEND TO IT "DISCOURSIVELY."² THE PERSONAL FORM OF THE "VISION" IS CONSIDERED TO BE, RATHER THAN WHAT IS APPARENTLY MERELY AN UNUSUALLY EFFICACIOUS FORM OF MEDITATION, "A TRUE CONTACT OF THE SOUL WITH THE ABSOLUTE LIFE...," ONE OF "...THOSE GENUINE MYSTIC STATES IN WHICH THE IMMANENT GOD, FORMLESS, BUT CAPABLE OF ASSUMING ALL FORMS, EXPRESSES HIMSELF IN VISION."³

¹BLAKE SEEMS TO REPRESENT A VARIATION OF THE ABOVE DESCRIBED "IMAGINARY VISION," SINCE, ALTHOUGH THERE WAS APPARENTLY NO SENSORIAL HALLUCINATION, I.E., THE SELF SAW SHARPLY AND CLEARLY, BUT "PERFECTLY AWARE THAT IT...DID SO IN VIRTUE OF ITS MOST PRECIOUS ORGAN"--THE FACULTY OF IMAGINATION, BLAKE AT LEAST CLAIMED TO HAVE PARTICIPATED IN CERTAIN OF HIS VISIONS, AS WHEN HE SHOCKED ACQUAINTANCES BY TELLING THEM HE HAD JUST RETURNED FROM CONVERSATION WITH A FAIRY, OR THAT HE HAD TOUCHED THE SKY: IF UNDERHILL WERE FAMILIAR WITH THESE STATEMENTS IT WOULD PROBABLY ADD TO HER OPINION THAT MANY OF THE EXPERIENCES OF "SUCH VISIONARIES AS BOEHME AND BLAKE... ARE FAR MORE OCCULT THAN MYSTICAL IN CHARACTER", UNDERHILL, MYSTICISM, PP. 134, 135. IT IS, INCIDENTALLY, ALSO UNDERHILL'S OPINION THAT "...THE CHEAP AMERICAN TRANSCENDENTALISM WHICH IS SO LIGHTLY MISCALLED MYSTICAL BY ITS TEACHERS AND CONVERTS...CONSISTS LARGELY OF OCCULT PHILOSOPHY" (IBID., P. 153.) ALSO SEE UNDERHILL, MYSTICISM, PP. 285-289.

²IBID., PP. 288, 289.

³IBID., P. 289.

ANOTHER FORM OF "VISION" WHICH APPARENTLY "RANKS" ABOVE THE TWO TYPES OF "IMAGINARY VISION," NAMELY, "INTELLECTUAL VISION," IN WHICH "NOTHING IS SEEN, EVEN WITH THE EYES OF THE MIND..."¹ IS ALSO, THOUGH INCONSISTENTLY AND FALSELY, ATTRIBUTED BY UNDERHILL TO BLAKE: "...ALL PURE MYSTICS...HAVE DRUNK, WITH BLAKE, FROM THAT CUP OF INTELLECTUAL VISION WHICH IS THE CHALICE OF THE SPIRIT OF LIFE..."² THIS, HOWEVER, SEEMS TO BE SIMPLY A MINOR CONFUSION, SINCE NOWHERE IN HER MANY REFERENCES TO BLAKE DOES SHE CONSIDER HIM TO BE MORE THAN MERELY ONE OF THE MOST INTENSELY MYSTICAL ARTISTS. ALTHOUGH IN HER SUMMARY OF BLAKE, SHE CALLS HIM A "MYSTICAL GENIUS," UNDERHILL UNDOUBTEDLY BELIEVES THAT HE, AS THE OTHER "ENGLISH PROTESTANT MYSTICS,"³ WAS "AN ABNORMALITY" AND THAT HE FAILED TO EXHIBIT "IN ITS RICHNESS THE UNITIVE LIFE."⁴

IF UNDERHILL SEEMS TO HAVE UNDERSTOOD BLAKE FAIRLY WELL, AND "DISAPPROVED" OF HIM SOMEWHAT, IN ACCORDANCE WITH HER DUALISTIC POSITION, AND OTHER DUALISTS DISCUSSED EARLIER SEEM TO HAVE MISUNDERSTOOD HIM WHILE "APPROVING" OF HIM, THE FOLLOWING WRITER, SHELDON CHENEY, COMPROMISES BETWEEN THESE TWO POSITIONS.

¹ UNDERHILL, MYSTICISM, PP. 282, 283.

² IBID., P. 236.

³ IBID., P. 473.

⁴ IBID., P. 83 AND SEE THE FIRST CHAPTER OF THIS THESIS.

CHENEY, A UNIQUE COMBINATION OF A PLATONIC MIND, ENTHUSIASM FOR BLAKE, AND A HIGH DEGREE OF CONSISTENCY IN HIS EXPLANATION OF BLAKE'S BELIEFS, SEEMS TO BE ONE OF THE TWO MOST SIGNIFICANT CHRISTIAN COMMENTATORS ON BLAKE'S IDEAS; THE OTHER, EVELYN UNDERHILL, IS THE MORE VALUABLE FOR A CLEAR DEFINITION OF CHRISTIAN MYSTICISM IN TERMS OF WHICH BLAKE IS EVALUATED; BUT CHENEY SEEMS TO REVEAL THE MORE PERFECT UNDERSTANDING OF BLAKE: CHENEY'S "SYSTEM" TENDED TO ADAPT TO BLAKE, WHILE UNDERHILL SEEMS TO HAVE "ADAPTED" BLAKE SOMEWHAT TO PLATONIC DUALISM. FOR EXAMPLE, CHENEY SHOWS HIS PLATONIC ATTITUDE, WITHOUT ALTERING BLAKE TOO MUCH, WHEN HE SAID THAT BLAKE "BELIEVED THAT THE SOUL IS, DURING ITS TIME-CONDITIONED LIFE ON EARTH, A WANDERER FROM THE REALM OF PURE SPIRIT, FROM AN EDEN THAT EXISTS ETERNALLY...¹ YET WHEN HE, IN COMMON WITH COLIN WILSON, SAYS, "HE SPOKE TOO OF THE PLEASURES OF SEX AS A GATEWAY TO VISION, A HOLY GATEWAY OPENING UPON THE CLEAREST ETERNAL SEEING OF WHICH THE SOUL IS CAPABLE,"² HE SEEMS TO HAVE DISCARDED HIS PLATONISM TEMPORARILY, SINCE HE MAKES NO ATTEMPT TO ADAPT THAT STATEMENT TO A LARGER THEORY; A WRITER OF EVELYN UNDERHILL'S TYPE WOULD HAVE EITHER

¹CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 309.

²IBID., P. 366.

OMITTED THIS REFERENCE OR WOULD HAVE SHOWN IT TO BE AN INDICATION EITHER OF BLAKE'S INCONSISTENCY, OR OF HIS "MATERIALISM." THE PRECEDING, HOWEVER, IS NOT A COMPLETE INDICATION OF CHENEY'S APPLICATION OF PLATONISM TO BLAKE'S BELIEFS: NEAR THE END OF HIS CHAPTER ON BLAKE, THERE IS AT LEAST ONE INSTANCE IN WHICH HE SEEMS TO CONTRADICT THE STATEMENT QUOTED ABOVE, NAMELY, "NOTHING COULD BE FARTHER FROM THE SENSUAL, WILFUL SUPERMAN OF NIETZSCHE,"¹ REFERRING TO "MAN" IN BLAKE'S LINE "THOU ART A MAN, GOD IS NO MORE." THIS STATEMENT, WHICH CONTRASTS BLAKE'S "MAN" TO NIETZSCHE'S "SUPERMAN," IS, HOWEVER, APPARENTLY CONTRADICTED BY NEARLY TWO PAGES OF DISCUSSION OF THE SIMILARITIES OF AN DIFFERENCES BETWEEN BLAKE'S AND NIETZSCHE'S IDEAS OF THE "SUPERMAN." THIS DISCUSSION BEGINS WITH THE STATEMENT, "WILLIAM BLAKE WAS, AS CERTAIN PHILOSOPHERS HAVE POINTED OUT, A FORERUNNER OF NIETZSCHE'S AND OF THE CULT OF EXALTED INDIVIDUALISM."² "BLAKE," CHENEY SAYS HERE, "...CAN BE SAID TO GO ALONG WITH THEM (THE NIETZSCHEANS) BRILLIANTLY IN HIS PRELIMINARY DESTRUCTIVE PHASE..."³ THE DIFFERENCE BETWEEN BLAKE'S AND NIETZSCHE'S IDEAS OF THE "SUPERMAN," CHENEY SAYS, IS THAT BLAKE ADDS SPIRITUALITY TO THE IDEA OF "AN INDIVIDUAL WHO IS A SUPER-

¹CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 352.

²IBID., P. 357

³IBID., P. 375.

MAN ONLY PHYSICALLY AND INTELLECTUALLY."¹

CHENEY DIVIDES BLAKE'S MYSTICAL "WAY" INTO TWO PARTS, AS FOLLOWS: "THE ONLY HALF OF THE STRUGGLE UPWARD IS THE CULTIVATION OF MULTIFOLD VISION, THE TRAINING OF THE FACULTIES OF SPIRITUAL SEEING, OF CLAIRVOYANCE. THERE THEN REMAINS THE MORE PURIFYING, THE MORE HOLY, HALF OF OF THE "WAY", THE PROCESS THAT ENDS WITH THE RESTORATION OF ONENESS WITH DIVINITY."² SINCE HE SAYS THAT THE FIRST PART IS "PERCEIVING THE DIVINE IN EVERYTHING," IT SEEMS THAT THE SECOND "HALF" IS MERELY A PERFECTION OF THE FIRST PART, THAT IS, IF "PERCEIVING THE DIVINE IN EVERYTHING" IS, AS HE SAYS IN THIS SAME PARAGRAPH, PERCEIVING THAT (IN BLAKE'S WORDS), "EVERYTHING ON EARTH... IN ITS ESSENCE IS GOD," THIS PERCEPTION IS ENOUGH TO REALIZE THE "ONENESS WITH DIVINITY," UNLESS, OF COURSE, IT IS INSISTED, IN THE PLATONIC OR DUALISTIC FASHION, THAT "A THING IS SEPARATE FROM ITS ESSENCE,"³ AND IF THIS IS SUPPOSED

¹CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 376.

²IBID., P. 374. IT IS DIFFICULT TO SEE HOW CHENEY EXPECTS TO RECONCILE THIS IDEA WITH THAT ON PAGE 316, WHICH SAYS THAT "THE UNFATHOMABLENESS OF GOD" IS AMONG HIS IDEAS.

³IT WILL BE NOTED IN CHAPTER THREE THAT "ESSENCE" IS SHOWN TO BE SEPARATE FROM "THINGS" I.E., FROM "EVERYTHING ON EARTH," AND THAT IT IS USED BY BLAKE AS AN EQUIVALENT TO "GOD" THE "OMNIPOTENT, UNCREATE" (AS DISTINGUISHED FROM "INFINITE" MAN AS "GOD"), BUT THE PROBLEM WHICH CHENEY MAKES FOR HIMSELF (AND FAILS TO SOLVE), BY USING THE CHARACTERISTICALLY CHRISTIAN MYSTICAL IDEA OF A TWO (OR MORE) STEP "WAY" AND THE OTHER CHRISTIAN AND/OR NEO-PLATONIC IDEA OF "UNION WITH (THE UNIVERSAL) GOD," IS AVOIDED, SINCE, TO THE BEST OF MY KNOWLEDGE, BLAKE MADE NO COMMENT OTHER THAN THOSE WHICH INDICATE THAT A RECOGNITION OF THE UNIVERSAL GOD (CALLED BY UNDERHILL "ENTELECHY" AND THE SPIRIT OF "BECOMING") LEADS TO A RECOGNITION OF MAN'S "PARTICULAR," YET "INFINITE" (SEE P. 92 IN THIS THESIS) AND GOD-LIKE "IDENTITY."

TO BE THE CASE CHENEY NEGLECTS TO GIVE ANY EXPLANATION OF HOW THE GAP IS TO BE BRIDGED.

CHENEY'S GENERAL EVALUATION OF BLAKE AS A MYSTIC IS WHOLEHEARTED: "WILLIAM BLAKE WAS THE MYSTIC, IMAGINING, VISIONING, WALKING WITH GOD." "HE IS THE MOST GENUINE AND MOST ILLUMINATING MYSTIC IN THE BRITISH LINE, AND NOT TO BE MATCHED IN ANY COUNTRY IN THE WESTERN WORLD DURING HIS CENTURY."¹ "BLAKE'S UNIQUE IMPORTANCE IN THE HISTORY OF PROPHECY AND MYSTICISM IS THAT HE EXPRESSED WITH MORE BEAUTY THAN ANY OTHER, IN POETRY AND IN PAINTING, THIS MESSAGE OF THE SPIRIT ("THE INDIVIDUAL... CAN BE LIFTED UP... IN MORTAL LIFE, TO THAT REALM OF DIVINE ILLUMINATION AND EXPERIENCE), IN TERMS ESSENTIALLY CHRISTIAN YET UNIVERSAL."²

THE EDITORS OF THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE³ SEEM TO HAVE HAD APPROXIMATELY THE SAME ATTITUDE TOWARD BLAKE AS DOES CHENEY, THAT IS, THEY SEEM TO HAVE BEEN AWARE OF A RELATION BETWEEN A CONCERN WITH ETHICS AND SLIGHTLY DUALISTIC MYSTICISM. "HIS MYSTICAL FAITH FREED HIM FROM THE BARREN MATERIALISM OF HIS AGE AND OPENED TO HIM IN

¹CHENEY, MEN WHO HAVE WALKED WITH GOD, P. 315.

²IBID., P. 377.

³WARD, A. W., AND WALLER, A. R., EDITORS, (CAMBRIDGE, 1914).

VISION THE WORLD LYING BEYOND THE RANGE OF THE PHYSICAL SENSES. HENCE, THE GREATER WARMTH OF HIS ETHICAL CREED; AND HIS PREOCCUPATION WITH THE SUPERNATURAL, WHICH HE NEVER CONSCIOUSLY SHAPED TO LITERARY ENDS, IS YET THE SOURCE OF THE PECULIAR IMAGINATIVE QUALITY OF HIS WORK...¹ ALTHOUGH THESE THESE COMMENTS ARE MORE MEANINGFUL THAN MOST OF THE OTHERS WRITTEN DURING THE SAME PERIOD (BEFORE 1915), SOME OF WHICH ARE CONSIDERED IN THE FIRST CATEGORY OF THIS CHAPTER, THEY ARE TYPICAL OF THAT GROUP IN THEIR NEGLECT TO DEFINE "MYSTICAL FAITH," AND TO GIVE SUPPORT FOR THE STATEMENT THAT BLAKE WAS PREOCCUPIED WITH THE "SUPERNATURAL."

SCHORER'S ARTICLE, "BLAKE AS A RELIGIOUS POET," IN THE SEWANEE REVIEW,¹ SEEMS TO BELONG TO THE SECOND CATEGORY, SINCE A "STANDARD" DEFINITION OF MYSTICISM, VIZ., "...MYSTICISM IS THE SYSTEMATIC SEARCH FOR THE TRANSCENDENTAL ABSOLUTE, THE UNCREATED GOD, THROUGH THE REPUDIATION OF WORLDLY CLAIMS AND AND SOCIAL VALUES..."² IS USED, ALTHOUGH IT IS USED ONLY NEGATIVELY! ACCORDING TO THIS DEFINITION, SCHORER BELIEVES THAT BLAKE WAS NOT IN THE LEAST "MYSTICAL," AND WAS NOT EVEN A "RELIGIOUS" POET. EXCEPT FOR THE WAY THAT SCHORER CHOOSES

¹SEWANEE REVIEW, LIV, 1946, PP. 241-249.

²IBID., P. 241.

IN THIS ARTICLE TO USE THE TERM "VISIONARY," RATHER THAN A REDEFINED "MYSTIC," TO DISTINGUISH BETWEEN THE TWO TYPES OF "MYSTICISM," THIS ARTICLE MIGHT BE INCLUDED IN THE THIRD GROUP, WHICH INCLUDES THOSE STUDIES WHICH CONSIDER BLAKE OBJECTIVELY WITHOUT DISREGARDING HIS "PSYCHOLOGICAL" ASPECTS; THE USE OF "VISIONARY" HERE SEEMS TO EXCLUDE ALL BUT THE POLITICAL OR PRACTICAL ASPECTS OF THE "POSITIVE MYSTICISM" OUTLINED IN THE FIRST CHAPTER. SOMORER'S MAIN ERROR SEEMS TO BE A FAILURE TO SEE A COMMON DENOMINATOR FOR THE SUPPOSEDLY MUTUALLY EXCLUSIVE AREAS OF SOCIETY AND "MYSTICAL THEOLOGY."

FINALLY, FOR THE SECOND CATEGORY, A BRIEF STATEMENT BY THE NOVELIST, D. H. LAWRENCE, IS WORTH CONSIDERING, ALTHOUGH ITS ONLY JUSTIFICATION FOR INCLUSION IN THIS CATEGORY IS ITS "NEGATIVE" ATTITUDE TOWARD WHAT IS IMPLIED TO BE A PURELY NEGATIVE "MYSTICISM," I.E., IT REJECTS THE APPLICATION OF EITHER THE POPULAR MEANING "MYSTERIOUS" OR THE SCHOLARLY MEANING "DIVORCED FROM LIFE" TO "BLAKE'S" AND LAWRENCE'S WORK, RATHER THAN ATTEMPTING TO ELUCIDATE POSITIVELY BLAKE'S POSITION. IT SEEMS TO BE LAWRENCE'S IMPLICATION THAT CERTAIN FORCES IN SOCIETY HABITUALLY ATTEMPT TO VITIATE WORKS OF A CERTAIN TYPE (BY ASSERTING THAT THEIR PURPOSE IS "OTHER WORLDLY"), APPARENTLY THOSE WHICH ARE "REVOLUTIONARY" ATTEMPTS TO MAKE MEN MORE INTENSELY AWARE OF THEIR EXISTENCE. THIS STATEMENT WAS MADE CONCERNING THE FIRST LADY CHATTERLY: "THEY'LL SAY AS THEY SAID OF BLAKE: 'IT'S MYSTICISM, BUT

THEY SHAN'T GET AWAY WITH IT, NOT THIS TIME! BLAKE'S WASN'T MYSTICISM, NEITHER IN THIS."¹

ALFRED KAZIN,² ALTHOUGH HIS IDEA OF BLAKE IS PROBABLY VERY MUCH LIKE D. H. LAWRENCE'S, SEEMS TO BE MORE ACCURATELY CLASSIFIED IN THE THIRD CATEGORY, SINCE, BESIDES SAYING THAT BLAKE IS NOT, "IN ANY ORDINARY SENSE, A MYSTIC,"³ HE SHOWS THAT HE RESEMBLES THE "CHRISTIAN MYSTIC" (DUALISTIC) IN CERTAIN WAYS, (E. G., A SENSE OF DOUBLENESS)—BUT THIS IS DENIED BY KAZIN IN HIS SAYING THAT BLAKE DIDN'T ADMIT A DISTINCTION BETWEEN THE "REAL" AND "IDEAL"; ALSO, THAT BLAKE WAS INVOLVED IN A MYSTIC QUEST), AND IS LABELED AS A "VISIONARY", RATHER THAN A "MYSTIC," SIMPLY TO AVOID CONFUSION AND ALSO (IS TO BE CLASSIFIED IN THE THIRD CATEGORY) BECAUSE OF HIS FACTUAL TREATMENT OF BLAKE'S "PHILOSOPHY", ALTHOUGH MANY INCONSISTENT INTERPRETATIONS CAN BE FOUND. IT SEEMS TO BE KAZIN'S FAILURE TO FIND BASIC PHILOSOPHIC PRINCIPLES ON WHICH TO INTERPRET BLAKE'S WORKS THAT RESULT IN HIS CONTRADICTORY STATEMENTS. TYPICAL OF HIS INCONSISTENCY ARE HIS STATEMENTS THAT BLAKE WAS AGAINST SOCIETY⁴ AND THAT HE WAS NOT THE

¹LAWRENCE, D. H. THE FIRST LADY CHATTERLY, (NEW YORK, 1954), P. 215.

²KAZIN, ALFRED, (ED.), THE PORTABLE BLAKE, (NEW YORK, 1946).

³IBID., P. 21.

⁴IBID., P. 4.

ENEMY OF SOCIETY.¹ DESPITE THE GENERAL ACCURACY OF KAZIN'S WORK, HIS INCONSISTENCIES FREQUENTLY TAKE THE FORM OF A DISTORTION OF BLAKE'S DOCTRINE INTO SOME FORM OF DUALISM, WHICH IS TYPICAL OF THOSE WHO DEFINE "MYSTICISM" DUALISTICALLY; EVEN THOUGH HE IS SAID TO BE DEFINITELY DIFFERENT FROM THE CHRISTIAN (DUALISTIC) MYSTICS, THE LACK OF A BASIC THEORY ALLOWS THE IDEA OF "MYSTIC" INDIRECTLY APPLIED TO BLAKE, TO CARRY WITH IT SOME OF THE DUALISM GIVEN IT IN ITS "CHRISTIAN" DEFINITION.² THE VALUE IN KAZIN'S ANALYSIS LIES IN HIS FREQUENT INSIGHTS INTO BLAKE'S WORLD VIEW, SUCH AS, "BLAKE ASSUMED THAT WHAT IS PARTIAL IS IN ERROR, AND THAT WHAT IS LIMITED IS NON-EXISTENT,"³ AND THAT HE REFUSED... "TO CONCEDE A DISTANCE BETWEEN WHAT IS REAL AND WHAT IS IDEAL..."⁴ ALTHOUGH THE LATTER IS NOT ENTIRELY APPLICABLE; HIS ERRORS ARE BASED ON THE BELIEF THAT "...THE TRUTH IS THAT HE WAS NOT TRYING TO PROVE ANYTHING PHILOSOPHICALLY AT ALL..."⁵

¹ KAZIN, THE PORTABLE BLAKE, P. 28.

² SEE P. 29 OF THIS THESIS.

³ KAZIN, THE PORTABLE BLAKE, P. 22.

⁴ IBID., P. 25.

⁵ IBID., PP. 22, 23.

THESE ERRORS ARE EXEMPLIFIED BY STATEMENTS SUCH AS "BLAKE HAS THE MYSTIC'S TORMENTED SENSE OF THE DOUBLENESS OF LIFE BETWEEN REALITY AND THE IDEAL,"¹ AND THAT "...THE DOUBLENESS OF ALL EXISTENCE..." IS "...THE UNALTERABLE CONDITION OF THE HUMAN STRUGGLE."²

BLAKE, KAZIN SAYS, WAS "SUPREMELY INTELLIGENT," AND "...HAD ONE OF THE GREATEST MINDS IN THE HISTORY OF OUR CULTURE;"³ RATHER THAN BEING "OFF THE MAIN TRACK," AS "THE TEXTBOOKS" CLAIM ("...AND THAT SHUTS HIM OFF FROM US"), HE IS "SIMPLY AHEAD OF IT."⁴ HE IMPLIES THAT BLAKE'S INTELLIGENCE IS THE CAUSE OF THE FACT THAT "MOST OF HIS BIOGRAPHERS HAVE HAD NO UNDERSTANDING OF HIM"; ALEXANDER GILCHRIST AND MONA WILSON, EXCEPTIONAL WRITERS, "...AT LEAST SOUGHT THE BASIC FACTS ABOUT HIM."⁵ "THE USUAL VIEW," HE SAYS, "IS THAT HE WAS A HAPPY MYSTIC, WHO SAT LIKE A GLORIOUSLY CONTENT MARTYR BEFORE HIS WORK, EATING BREAD AND LOCUSTS WITH AN IDIOTIC SMILE ON HIS FACE. BLAKE EVIDENTLY DID ENJOY GREAT HAPPINESS IN MANY PERIODS, FOR HE WAS A MAN FOR WHOM LIFE CON-

¹KAZIN, THE PORTABLE BLAKE, P. 10.

²IBID., PP. 41, 42.

³IBID., PP. 28, 29.

⁴IBID., P. 4.

⁵IBID., P. 29.

SISTED IN EXPLORING HIS OWN GIFTS. BUT THERE IS EVEN MORE IN BLAKE'S TOTAL REVELATION OF HIMSELF, A RAGE AGAINST SOCIETY...¹ THE OBJECT OF BLAKE'S RAGE, "MODERN CAPITALIST SOCIETY," WAS "...A WORLD OF...BRUTAL EXPLOITATION AND...INHUMAN UGLINESS," IN WHICH BLAKE, AS WELL AS "MILLIONS" OF OTHER ENGLISHMEN, "...FELT HIMSELF BEING SLOWLY GROUND TO DEATH..."² KAZIN'S APPARENT SELF-CONTRADICTION CONCERNING "SOCIETY" (MENTIONED ABOVE) WILL BE RESOLVED IF AN APPROPRIATE USE IS MADE OF THE INTERPRETATION OF "SOCIETY" AS "PARTS OF SOCIETY." ON THIS BASIS, KAZIN'S DISCUSSION OF "SOCIETY" IS SOMEWHAT RECONCILED TO HIS STATEMENTS CONCERNING BLAKE'S "MYSTICISM," OR LACK OF IT, WHICH SEEM TO SUGGEST A SORT OF "SOCIAL MYSTICISM"! "...BLAKE WAS NOT LOOKING FOR GOD. HE SHARED IN THE MYSTIC'S QUEST, BUT HE WAS NOT GOING THE SAME WAY."³ AND "...(BLAKE WAS) A MYSTIC WHO REVERSED THE MYSTICAL PATTERN, FOR HE SOUGHT MAN AS THE END OF HIS SEARCH."⁴

ALTHOUGH KAZIN DENIES THAT BLAKE WAS "TRYING TO PROVE ANYTHING PHILOSOPHICALLY AT ALL," HE REVEALS A DISTINCT PHILOSOPHICAL POSITION, WHETHER IT IS INTENTIONAL OR NOT!

¹KAZIN, THE PORTABLE BLAKE, P. 29.

²IBID., P. 31.

³IBID., P. 21.

⁴IBID., P. 3.

AND HIS USE OF PARADOX (RATHER, SELF-CONTRADICTION), AS MENTIONED IN THE PRECEDING PARAGRAPH, SUGGESTS THAT IT IS UNINTENTIONAL. THIS PHILOSOPHICAL POSITION IS MORE CLEARLY EXPLAINED IN THE FOLLOWING DISCUSSIONS OF STUDIES OF BLAKE, ESPECIALLY THE LAST, IN THIS THIRD CATEGORY, AND IN THE THIRD CHAPTER OF THIS THESIS. AN IDEA WHICH IS TREATED PARADOXICALLY BY KAZIN, AND WHICH WILL BE ELABORATED UPON IN THE THIRD CHAPTER, IS THAT CONCERNING THE RELATION OF GOD TO MAN. KAZIN, IN THE SENTENCE QUOTED ABOVE ("...HE SOUGHT MAN..."), ALSO SAYS, "HE WAS A LIBERTARIAN OBSESSED WITH GOD;" MORE DETAILED ANALYSIS WILL REVEAL THAT THE SEEKING OF "GOD" IS NOT NECESSARILY CONTRADICTIONARY TO THE "SEEKING" OF THE "TRUE" MAN AND SOCIETY.

NORMAN NATHAN, IN A VERY INTELLIGENTLY WRITTEN DISSERTATION,¹ SAYS THAT BLAKE'S PHILOSOPHY IS A MODERN ONE, THAT IT IS EVEN "...FAR INTO THE FUTURE," AND THAT IT IS "...ALSO CLOSE TO THE NEEDS OF THE AVERAGE MAN,"² THUS ALLYING HIMSELF WITH SUCH WRITERS AS D. H. LAWRENCE AND ALFRED KAZIN, WHO MAINTAIN THAT HIS PHILOSOPHY IS BOTH

¹ PRINCE, WILLIAM B.: THE PHILOSOPHICAL CONCEPTION OF WILLIAM BLAKE (DISSERTATION), (NEW YORK, 1949).

² NATHAN, NORMAN, PRINCE WILLIAM B.: THE PHILOSOPHICAL CONCEPTIONS OF WILLIAM BLAKE (DISSERTATION), (NEW YORK, 1949).

HIGHLY TRUTHFUL AND PRACTICAL. NATHAN'S MOST IMPORTANT CONTRIBUTION SEEMS TO BE HIS EXPLANATION OF "IMAGINATION" AS BOTH THE CREATOR OF FORMS OR "ENTITIES," AND THE "COORDINATOR" OF THEM, WHICH DISTINGUISHES RELATIONS BETWEEN THE FORMS,¹ BUT HIS PRIOR EXPLANATION OF THE NATURE OF ENTITIES AS "PERCEPTIONS," WHICH ARE "MOMENTARY CAUSES,"² IS ALSO IMPORTANT. PARALLEL IDEAS WILL BE DISCUSSED IN THE FIRST AND SECOND SECTIONS OF THE THIRD CHAPTER.

IT WAS MENTIONED EARLIER IN THIS THESIS THAT COLIN WILSON RESEMBLED BOTH CHENEY AND LEUBA IN CERTAIN WAYS; IT WILL ALSO BE SEEN THAT MOST OF THE WRITERS BEING CONSIDERED IN THIS CATEGORY PRESENT INTERPRETATIONS OF BLAKE WHICH ARE ALLIED WITH EACH OTHER, OR TO THE PERSONAL ATTITUDES OF THOSE (DISCUSSED IN THE FIRST CHAPTER) WHO ARE "POSITIVE" OR "SENSUOUS" MYSTICS. WILSON'S GENERAL THEORY AS PRESENTED IN THE OUTSIDER,³ IS THAT THE "CORRECT" DESIRE OF "LIFE," INTELLIGENT HUMAN BEINGS IN PARTICULAR, IS "MORE LIFE;" IN HIS OPINION, BLAKE REPRESENTS ONE OF THE MOST PERFECT ILLUSTRATIONS OF THE TRUTH OF THIS THEORY. IT

¹NATHAN, PRINCE WILLIAM B., P. 9.

²KEYNES, THE POETRY AND PROSE OF WILLIAM BLAKE; AND P. 90 OF THIS THESIS.

³WILSON, COLIN, OUTSIDER, (LONDON, 1956).

SEEMS TO BE WILSON'S BELIEF THAT THE EXPRESSION OF THIS DESIRE IN ONE FIELD OF HUMAN ACTIVITY WILL LEAD TO A GREATER EXPRESSION OF THAT DESIRE IN THE SAME FIELD, OR IN OTHERS. SPECIFICALLY, WILSON SAYS, "BLAKE HAD PREACHED THAT SEX CAN RAISE MAN TO VISIONARY INSIGHT."¹ THE WRITERS CONSIDERED NEXT PRESENT WHAT IS IN GENERAL THE SAME INTERPRETATION, CONSIDERED FROM SLIGHTLY DIFFERENT POINTS OF VIEW.

HAROLD C. GODDARD, IN AN INTERESTING PAMPHLET,² PRESENTS AN INTERPRETATION OF BLAKE'S "MYSTICISM" THAT, ALTHOUGH IT IS NOT AS ANALYTICAL AS THE FIRST TWO STUDIES CONSIDERED IN THIS CATEGORY, SEEMS TO CONTAIN A PHILOSOPHICALLY "CENTRAL" CONCEPT, THAT IS, IT SUCCEEDS, TO SOME EXTENT, IN "EXPLAINING" THE "MYSTICISM," WITHOUT DEPARTING FROM THE KNOWN FACTS. GODDARD DISCUSSED BLAKE'S "ETHICS," THAT IS, HIS POLITICS AND THEORIES OF MORALITY, AND SUGGESTS THAT HIS SOCIAL ATTITUDES AND PRACTICES ARE RELATED TO, OR RESPONSIBLE FOR, HIS "MYSTICISM," STATING THAT HAPPINESS IS NOT INCOMPATIBLE WITH MYSTICALLY INTENSE CONSCIOUSNESS, AS DID BLAKE. GODDARD SAYS THAT WHEN OUR "SHIP SAILS THE SEAS OF REALITY SUC-

¹ WILSON, OUTSIDER, P. 227.

² BLAKE'S FOURFOLD VISION, (WALLINGFORD, PENNSYLVANIA, 1956.)

CESSFULLY, WE HAVE FOURFOLD VISION."¹ THIS STATEMENT IMPLIES, MOST SIMPLY, THAT THE ACT OF EXERCISING CONTROL OVER ONE'S ENVIRONMENT (SAILING SUCCESSFULLY) LEADS TO MORE COMPLETE PERCEPTION; MORE SPECIFICALLY, HOWEVER, IT IMPLIES THAT "CORRECT PERCEPTION" RESULTS IN "FOURFOLD VISION," WHICH CAN BRIEFLY BE DESCRIBED AS "CREATIVE VISION," OR VISION (OR IMAGINATION) WHICH IS NOT "BOUND BY TIME," THAT IS, NOT LIMITED BY ABSTRACTIONS. GODDARD'S INTERPRETATION OF BLAKE, THUS, IS SEEN TO RESEMBLE THE MYSTICAL PHILOSOPHY OF THE MAHAYANA BUDDHISTS,² AND, INCIDENTALLY, THE PSYCHOLOGICAL THEORY OF ALBERT EINSTEIN.³

IN A STUDY OF SWEDENBORG AND BLAKE,⁴ L. O. ESTENSON SAYS THAT ONE OF BLAKE'S EARLIER BOOKS, THE BOOK OF THEL, "... IS CONCERNED PRIMARILY WITH THE SWEDENBORGIAN IDEA OF ATTAINMENT OF SPIRITUAL UNITY THROUGH EXPERIENCE (THROUGH SENSUAL AND CORPOREAL EXPRESSION AND IMPRESSION)."⁵ "THEL, AS THE UNBORN, MUST UNDERGO MORTAL GENERATION; THE DOMINANCE

¹ GODDARD, BLAKE'S FOURFOLD VISION, P. 31.

² SEE PP. OF THIS THESIS 6-10.

³ SEE P. 55 OF THIS THESIS.

⁴ SWEDENBORG AND BLAKE, (THESIS) (UNIVERSITY OF IOWA, 1942).

⁵ IBID., P. 53.

OF THE FIVE SENSES, AND THE RESULTANT SUBJUGATION OF SPIRITUAL MAN BEFORE ATTAINING PERFECTION IN THE UNITY OF OPPOSITES."¹ THE "SUBJUGATION OF THE SPIRITUAL MAN" SEEMS TO REFER TO, ESPECIALLY WHEN THE OTHER WRITERS OF THIS CATEGORY ARE CONSIDERED, THE REJECTION OF INTELLECTUAL, OR ABSTRACT MODES OF THOUGHT, IN FAVOR OF A WHOLEHEARTED ENTERING OF THE WORLD OF ACTION, FOR THE PURPOSE OF GAINING SECURITY IN THAT WORLD, BEGINNING WITH THE BASIC NECESSITIES, AND ADVANCING AS FAR AS POSSIBLE, WHICH AND, IN THE OPINION OF THE PSYCHOLOGIST MASLOW, WHO MAINTAINS THE SAME OPINION (REGARDING THE "UNION OF OPPOSITES"), IS MYSTICAL CONSCIOUSNESS.

FINALLY, A WRITER WILL BE CONSIDERED WHO FEARLESSLY ABANDONED ANY CONSCIOUSNESS OF A NECESSITY THAT "MYSTICISM" BE DEFINED SUPERNATURALLY. BENEDIOT ALPER SAYS THAT "MYSTICISM WAS THE KEY... TO ALL THE ASPECTS OF HIS (BLAKE'S) LIFE."² IT IS NOT, HOWEVER, SUPERNATURAL MYSTICISM.³ AS KAZIN ONLY VAGUELY SUGGESTED, "GOD" IS, ALPER BELIEVES, NOT SEPARATE FROM MAN; BLAKE GOT HIS INSPIRATION FROM THE "BODY

¹ ESTENSON, L. O., SWEDENBORG AND BLAKE, P. 60, 61

² ALPER, BENEDIOT, THE MYSTICISM OF WILLIAM BLAKE; A PSYCHOLOGICAL RE-EXAMINATION, POET LORE, XLIV, 1938, P. 344.

³ IBID., PP. 345, 346.

OF GOD," BUT THIS IS SIMPLY "IMAGINATION."¹ IT SEEMS TO BE ALPER'S OPINION THAT "DIVINITY" IS IN SOME WAY OBTAINED BY THE "STRONG AND UNRESTRAINED" EXPRESSION OF THE DESIRES. THIS "APOTHEOSIS" IS THE SUBJECT ESPECIALLY OF THE SECOND PART OF THE FOLLOWING CHAPTER, ALTHOUGH THE THIRD PART DISCUSSES THE "MEANS" TO THIS GOAL, AND THEIR APPLICATION, AS CONCEIVED AND EXECUTED BY WILLIAM BLAKE.

¹ALPER, THE MYSTICISM OF WILLIAM BLAKE, P. 347. SEE THE DISCUSSION OF THE "ENTELECHY" IN THE THIRD CHAPTER OF THIS THESIS FOR A MORE COMPLETE EXPLANATION OF THE MEANING OF "IMAGINATION," OR (BLAKE'S) GOD.

CHAPTER III

ANALYSIS OF BLAKE'S MYSTICISM

IF BLAKE WERE LIKE CERTAIN CHRISTIAN MYSTICS, THE ONLY PROBLEM TO BE CONSIDERED IN ANALYZING HIS WRITINGS WOULD BE WHETHER OR NOT HE INDICATED THAT HE HAD HAD A CERTAIN UNUSUAL EXPERIENCE, USUALLY CALLED "UNION WITH GOD," BUT TAKING ALMOST AS MANY FORMS AS THERE HAVE BEEN MYSTICS; BLAKE, HOWEVER, WAS SUFFICIENTLY UNLIKE THESE MYSTICS THAT THIS IS ONLY PART OF THE PROBLEM. BLAKE'S BASIC DIFFERENCE WAS THAT HIS "MYSTIC WAY" SEEMS TO HAVE LED INTO, RATHER THAN AWAY FROM, THE "WORLD." THIS ASSUMPTION SUGGESTS THREE MAIN QUESTIONS WHICH CAN SERVE AS POINTS OF CONSIDERATION TO VERIFY OR MODIFY IT, NAMELY: "WHAT DID BLAKE EXPERIENCE THAT IS NOT GENERALLY EXPERIENCED BY OTHERS IN THE WORLD?" AND "HOW DOES BLAKE EXPLAIN ANY DIFFERENCE BETWEEN HIS AND THE NORMAL EXPERIENCES, OR WHAT DOES HE SAY ABOUT THE NATURE OF THE NORMAL EXPERIENCES, OR WHAT DOES HE SAY ABOUT THE NATURE OF THE WORLD AND OF MAN THAT COULD ELUCIDATE HIS EXPERIENCE?" AND "HIS BEING A WORLD-CENTERED MYSTICISM, DOES BLAKE CONSIDER A WORLDLY ETHIC AND ESCHATOLOGY TO BE IMMEDIATELY (I.E., HAVING A CAUSE OR EFFECT RELATION) INVOLVED WITH IT?" IN OTHER WORDS, THE THREE AREAS TO BE INVESTIGATED IN ATTEMPTING TO OBTAIN AN UNDERSTANDING OF

BLAKE'S "MYSTICISM" COULD BE CALLED "THE EPISTEMOLOGY, METAPHYSICS, AND ETHICS OF WORLD-AFFIRMING MYSTICISM." BECAUSE OF THE PECULIARITY OF BLAKE'S "SYSTEM," THE USUALLY DISTINCT AREAS OF EPISTEMOLOGY AND METAPHYSICS ARE ALMOST INSEPARABLE, THAT IS, EACH IS, TO SOME DEGREE, IMPLICIT IN THE OTHER. IF BLAKE HAD WRITTEN IN THE LANGUAGE OF TRADITIONAL PHILOSOPHY HE PROBABLY WOULD HAVE INSISTED THAT THE THREE AREAS MUST BE UNITED; AS IT IS, HIS UNNAMED AND SOMEWHAT HOMOGENEOUS EXPOSITION OF HIS "MYSTICISM" MUST BE ARBITRARILY DIVIDED TO SHOW IT IN A GENERALLY COMPREHENSIBLE FORM.

THERE ARE ONE OR TWO POEMS IN BLAKE'S LETTERS TO HIS FRIEND THOMAS BUTTS WHICH ARE CLEARLY NARRATIONS OF PARTICULAR EXPERIENCES WHICH BLAKE CONSIDERED TO BE SIGNIFICANT. BESIDES THESE, THERE ARE IMPORTANT REFERENCES TO "VISIONS" SCATTERED THROUGH MILTON. AS A BASIS FOR THE SUBSEQUENT CONSIDERATION OF THESE DESCRIPTIONS OF "VISIONS," THERE IS A MARGINAL STATEMENT IN BLAKE'S COPY OF BERKELEY'S SIRIS WHICH, ALTHOUGH THE WORDING IS NOT COMPLETE ENOUGH TO ALLOW IT TO BE CONSIDERED AN EPITOME OF BLAKE'S "EPISTEMOLOGY," AT LEAST INDICATES ITS GENERAL DIRECTION. IN RESPONSE TO BERKELEY'S STATEMENT WHICH ENDS WITH THE SENTENCES "REASON CONSIDERS AND JUDGES OF THE IMAGINATION. AND THESE ACTS OF REASON BECOME NEW OBJECTS TO THE UNDERSTANDING," BLAKE SAYS:

KNOWLEDGE IS NOT BY DEDUCTION, BUT IMMEDIATE BY PERCEPTION OR SENSE AT ONCE. CHRIST ADDRESSES (SIC) HIMSELF TO THE MAN, NOT TO HIS REASON. PLATO DID NOT BRING LIFE

AND IMMORTALITY TO LIGHT. JESUS ONLY DID THIS.¹

ACCORDING TO THIS STATEMENT, "ABSOLUTE KNOWLEDGE," I.E., KNOWLEDGE ABOUT "LIFE AND IMMORTALITY," IS TO BE GAINED BY MEANS OF "PERCEPTION OR SENSE," WHICH CLEARLY INDICATES THAT BLAKE'S POSITION IS DIRECTLY OPPOSED TO THE GENERAL POSITION OF THOSE CHRISTIAN AND HINDU MYSTICS WHO, LIKE BERKELEY, BELIEVE THAT "THE PERCEPTIONS OF SENSE ARE GROSS."² THE ABOVE QUOTATION FROM BLAKE DOES NOT, OF COURSE, "...BRING LIFE AND IMMORTALITY TO LIGHT," NOR DOES IT SPECIFICALLY REVEAL HOW THEY WERE BROUGHT TO LIGHT FOR BLAKE, THAT IS, IT REVEALS NEITHER WHAT IS SENSED (WHICH WILL BE DISCUSSED IN THE SECTION CONCERNING HIS "METAPHYSICS"), NOR WHAT HE MEANS BY "SENSE" (EXCEPT THAT IT IS NOT "DEDUCTION" OR "REASON"); FOR BLAKE'S SPECIFIC MEANING OF "SENSE" THE REFERENCES CONCERNING "VISIONS" AND "MYSTICAL" EXPERIENCES MUST BE CONSIDERED.

THE POEM SENT ON OCTOBER 2, 1800, TO BLAKE'S "FRIEND BUTTS" REVEALS AN EXPERIENCE WHICH HAS VERY MUCH IN COMMON WITH THE EXPERIENCES DESCRIBED BY THE MODERN "PSYCHOLOGICAL MYSTICS," ALDOUS HUXLEY AND A. H. MASLOW (SEE CHAPTER ONE). IN THE FIRST TWELVE LINES OF THE POEM BLAKE INDICATES THAT HIS "FIRST VISION OF LIGHT" OCCURRED WHEN HE WAS SITTING

¹KEYNES, GEOFFREY, POETRY AND PROSE OF WILLIAM BLAKE, (LONDON, 1948), P. 819.

²IBID., P. 819.

ON THE BEACH, AND THAT SOMETHING HAPPENED TO HIM WHICH EN-
 ABLED HIM TO EXPERIENCE THAT INCREASE OF "VISION," AND THAT
 IT WAS SOME SORT OF AFFIRMATION OF SENSE;

OVER SEA, OVER LAND
 MY EYES DID EXPAND
 INTO REGIONS OF AIR
 AWAY FROM ALL CARE,
 INTO REGIONS OF FIRE
 REMOTE FROM DESIRE...¹

THE LAST LINE QUOTED SUGGESTS THAT RATHER THAN DESIRING
 "ABSORPTION IN GOD," AND THUS "FREEDOM FROM THE WORLD,"
 AS MANY SUPERNATURALIST MYSTICS HAVE DONE, BLAKE HAS MORE
 PERFECTLY ENTERED THE WORLD OF INDIVIDUAL MOMENTS AND EVENTS
 BY ACCEPTING, RATHER THAN REJECTING (TO SOME DEGREE), THE
 FACTS WHICH WERE PRESENT TO HIM; FOR INSTANCE, HE EARLIER
 IN THIS POEM (LINE FIVE) CALLED THE SUN'S LIGHT ITS "GLORIOUS
 BEAMS." THAT THIS STATEMENT OF REMOTENESS FROM DESIRE MAY
 BE MORE THAN MERELY AN INDICATION OF POSITIVE INTEREST IN
 WHAT IS PRESENT, AND THUS NEED NOT BE DESIRED, IS SUGGESTED
 BY ANOTHER VERSE, WHICH ENDS

...DESIRE GRATIFIED
 PLANTS FRUITS OF LIFE AND BEAUTY THERE.²

ALTHOUGH THE RELATIONSHIP BETWEEN "LIFE" AND THE "VISIONARY"
 OR "MYSTICAL EXPERIENCE WILL BE DEVELOPED IN THE SECTION
 TREATING OF BLAKE'S "METAPHYSICS," IT IS NOT DIFFICULT TO

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 846.

²IBID., P. 99.

SEE THAT THE SECOND, MORE PHYSICAL, REFERENCE TO ABSENCE OF DESIRE IS AT LEAST PARALLEL TO THE FIRST REFERENCE, THAT IS, IF THE FIRST DOES NOT INTEND TO IMPLY THAT "DESIRE GRATIFIED" LEADS DIRECTLY TO "MYSTICAL CONSCIOUSNESS," AS IS BELIEVED IN TANTRA DOCTRINE, IT IS AT LEAST PARALLEL TO THE SECOND IN ITS IMPLICATION THAT "DESIRELESSNESS," WHATEVER ITS CAUSE, IS ASSOCIATED WITH INTENSITY OF LIFE OR SENSE-CONSCIOUSNESS. IN ACTUALITY, AS IT WILL BE SHOWN LATER, "DESIRELESSNESS" IS THE EQUIVALENT OF "POSSESSION," THAT IS, GRATIFICATION OF THE DESIRE TO POSSESS, AND THUS NECESSARILY INCLUDES THE IDEA OF "DESIRE."

WHEREAS THE "SUPERNATURALIST" TENDS TO "GENERALIZE" THE DETAILS OF THE WORLD, BY INCLUDING THEM WITHIN THE OUTLINES OF A SYMBOL (E.G., "SPIRIT IS LIGHT," A SUPERNATURALIST METAPHOR, CONTAINS A FAIRLY GENERALIZED SYMBOL, THE WORD "LIGHT," AND INTENDS THAT THE MULTIPLE REFERENTS OF THAT SYMBOL BE CONSIDERED AS ONE FACT, WHICH IN TURN IS TO BE USED AS A SYMBOL OF SOMETHING "HIGHER"), BLAKE TENDS TO PARTICULARIZE; FOR INSTANCE, IN LINES FIFTEEN TO SEVENTEEN HE SAYS

IN PARTICLES BRIGHT
THE JEWELS OF LIGHT
DISTINCT SHONE AND CLEAR.

IT IS APPARENTLY THIS SAME SORT OF INTENSE PERCEPTION THAT CAUSED HUXLEY TO SPEAK OF "...A BUNDLE OF MINUTE, UNIQUE PARTICULARS IN WHICH WAS TO BE SEEN THE DIVINE SOURCE OF ALL

EXISTENCE".¹ THE PARTICULARIZATION IS INCREASED IN THE NEXT LINES, WHICH SEEM INTENDED NOT TO BE TAKEN LITERALLY:

AMAZ'D & IN FEAR,
| EACH PARTICLE GAZED,
ASTONISH'D, AMAZED;
FOR EACH WAS A MAN/HUMAN-FORM'D.

AN EXTENSION OF THIS ANTHROPOMORPHISM IS OBTAINED BY HAVING THE "PARTICLES" SPEAK THE LINES

... "EACH GRAIN OF SAND,
EVERY STONE ON THE LAND,
.....
... CLOUD, METEOR & STAR
ARE MEN SEEN AFAR.

BESIDES INCREASING THE PARTICULARLY, THE REALITY AND THE SIGNIFICANCE OF THE "PARTICLES OF LIGHT" BY CALLING THEM "MEN," IT SEEMS TO DESCRIBE THEIR NATURE, OR THEIR FUNCTIONS (ACTIONS): THEY SEEM TO BE ALIVE,² CREATIVE, AND, AS HIS EYES WERE, "EXPANDING"; THEY EVEN "BECON'D TO" HIM; IN OTHER WORDS, DURING HIS INTENSE PERCEPTION OF PHYSICAL REALITY, HE DROPPED HIS HABITUAL PERCEPTION OF NON-HUMAN MATTER AS BEING ESSENTIALLY FOREIGN, OR EVEN EVIL. IT IS THIS UNINSPIRED PERCEPTION OF REALITY THAT BLAKE CALLS "NATURAL RELIGION" AND ATTACKS FREQUENTLY. ALTHOUGH IT REALLY BELONGS UNDER A LATER SECTION IT SEEMS IMPORTANT FURTHER TO VERIFY THIS

¹HUXLEY, ALDOUS, THE DOORS OF PERCEPTION, (NEW YORK, 1954), P. 18.

²SEE SECTION II.

ASSERTATION WITH A MORE EXPLICIT STATEMENT BY BLAKE BEFORE SHOWING HIS FORM OF "EXPERIENCE" SINCE IT IS SO WIDELY BELIEVED THAT HE IS SOME SORT OF "PLATONIC MYSTIC" (BERT. JESSUP) (DESPITE HIS MANY BLUNT CRITICISMS OF PLATO), APPARENTLY ON THE BASIS OF TITLES SUCH AS "THERE IS NO NATURAL RELIGION," SUFFICIENT VERIFICATION FOR THE PRESENT CAN BE FOUND IN THE SECTION OF JERUSALEM "TO THE CHRISTIANS" IN WHICH HE SPEAKS OF THE "WHEEL OF RELIGION," WHOSE,

...NAME
IS CAIAPHAS, THE DARK PREACHER OF DEATH,
OF SIN, OF SORROW & OF PUNISHMENT;
OPPOSING NATURE! IT IS NATURAL RELIGION;
BUT JESUS IS THE BRIGHT PREACHER OF LIFE
CREATING NATURE...!

THIS DIGRESSION HAS HELPED TO PREPARE THE WAY FOR AN EXPLANATION OF THE LATTER PART OF THE POEM "TO BUTTS"; AFTER SEVERAL LINES DURING WHICH BLAKE LOOKS BACK ON THE RECENT PAST FROM HIS INSPIRED POINT OF VIEW, HE RETURNS HIS ATTENTION TO HIS "EXPERIENCE":

MY EYES MORE AND MORE
LIKE A SEA WITHOUT SHORE
CONTINUE EXPANDING,
THE HEAVENS COMMANDING,
TILL THE JEWELS OF LIGHT,
HEAVENLY MEN BEAMING BRIGHT,
APPEAR'D AS ONE MAN...!

THE IDEA OF THIS SEEMS TO BE THAT OF THE REALIZATION THAT SINCE ALL "UNITS" OF NATURE ARE MANLIKE, THE TOTALITY OF NATURE IS ALSO MAN-LIKE. THE NATURAL CONSEQUENCE OF THIS

¹KAZIN, THE PORTABLE BLAKE, PP. 456, 457.

REALIZATION, I.E., SEEING THAT ONE'S OWN HUMANITY IS IN NO WAY SEPARATED FROM THE TOTALITY OF NATURE, IS DESCRIBED IN THE ACTIONS OF THAT "ONE MAN," WHO

...COMPLACENT BEGAN
MY LIMBS TO INFOLD
IN HIS BEAMS OF BRIGHT GOLD;
LIKE DROSS PURG'D AWAY
ALL MY MIRE & DECAY.

IN OTHER WORDS, THE "COMPLETION" OF THE EXPERIENCE REMOVED THE LAST REMNANTS OF BLAKE'S "NATURAL RELIGION," THAT IS, OF HIS OPPOSITION TO NATURE. HE THEN DESCRIBES THIS CONDITION OF PURE PERCEPTION OF NATURE:

SOFT CONSUM'D IN DELIGHT
IN HIS BOSOM SUN BRIGHT
I REMAINED. SOFT HE SMIL'D
AND I HEARD HIS VOICE MILD
SAYING: "THIS IS MY FOLD,
O THOU RAM HORN'D WITH GOLD,
WHO AWAKEST FROM SLEEP..."

WHAT BLAKE MEANS BY SLEEP HERE IS THE SAME THING THAT "SUPER-NATURALIST" MYSTICS CONSIDER TO BE THEIR "ENLIGHTENMENT," I.E., REMOVAL FROM CONTACT WITH THE WORLD; BLAKE BELIEVES THAT THE "NIRVANA," OR "SNUFFING OUT," OF CERTAIN HINDU SECTS, AND THE "INEFFABLE VISION" OF CERTAIN CHRISTIAN MYSTICS IS A "SPIRITUAL SLEEP," OR A FAILURE TO PERCEIVE THE TRUE NATURE OF THE REAL (I.E., PHYSICAL) WORLD. SPEAKING OF THIS DIFFERENCE IN EXPERIENCE (OR CLAIMED EXPERIENCE), BLAKE SAYS, IN JERUSALEM,

HE WHO WOULD SEE THE DIVINITY...

.....

...HE WHO WISHES TO SEE A VISION, A PERFECT WHOLE,
MUST SEE IT IN ITS MINUTE PARTICULARS, ORGANIZED,
& NOT AS...

...A DISORGANIZED
AND SNOWY CLOUD, BROODER OF TEMPESTS & DESTRUCTIVE WAR.¹

AFTER THE "VOICE MILD" OF THE "ONE MAN" FAGED BLAKE

WRITES

I REMAIN'D AS A CHILD;
ALL I EVER HAD KNOWN
BEFORE ME BRIGHT SHONE,

THIS REFERS TO THE STATE OF "INNOCENCE,"² WHICH MAY BE CON-
SIDERED AS THE NATURAL CONDITION, WHICH HAS NOT BEEN LEAD
AWAY FROM ITS CONTACT WITH REALITY BY THE "WHEEL OF RELIGION,"
OR THAT "NATURAL RELIGION" WHICH OPPOSES LIFE AND NATURE.
IN THE THIRD SECTION OF THIS CHAPTER THE INTER-RELATIONS
OF "INNOCENCE," "VISION," AND "MYSTICISM," WILL BE DISCUSSED;
BUT IT IS RELEVANT TO THIS SECTION TO MENTION THAT BLAKE'S
EXPERIENCE, UNLIKE MANY OF THE CHRISTIAN AND CLASSICAL HINDU
MYSTICS, ALTHOUGH SIMILAR TO THE "LIBERAL" BUDDHISTS AND
HINDUS, IS, WITHOUT EXTERNAL INTERFERENCES, A PERMANENT
CONDITION. WHILE CERTAIN "SUPERNATURALIST" MYSTICS HAVE
PRACTICED SELF-MORTIFICATION AND WITHDRAWAL FROM SOCIETY AS
MEANS TO ACHIEVE THEIR EXPERIENCE AS FREQUENTLY AS POSSIBLE,

¹KAZIN, THE PORTABLE BLAKE, P. 489.

²SEE CHAPTER THREE, THIRD SECTION, "ETHICS."

IF NOT CONTINUOUSLY, BLAKE PRACTICED SELF-GRATIFICATION ("ABSTINENCE SOWS SAND ALL OVER...") AND ENTERED SOCIETY (FOR EXAMPLE, HIS ASSOCIATION WITH PAINE AND GODWIN) WITH THE INTENTION OF AIDING THOSE FORCES WHICH FURTHERED HIS "VISION" AND DESTROYING THOSE WHICH HINDERED HIS "VISION," AS MEANS TO ACHIEVE THE MOST PERMANENT, AS WELL AS THE MOST INTENSE, EXPERIENCE.

THE FIRST BOOK OF MILTON CONTAINS A DESCRIPTION OF THE INTERNAL "EVENTS" OF THE MYSTIC EXPERIENCE, DESCRIBED IN A SOMEWHAT FIGURATIVE, THOUGH CLEARLY NATURALISTIC, WAY: "THE SONS OF OZOTH..." (WHO ARE "SONS OF LOS," THE "ETERNAL PROPHET").

...WITHIN THE OPTIC NERVE STAND FIERY GLOWING,
AND THE NUMBER OF HIS SONS IS EIGHT MILLIONS & EIGHT.
THEY GIVE DELIGHTS TO THE MAN UNKNOWN; ARTIFICIAL RICHES
THEY GIVE TO SCORN, & THEIR POSSESSORS TO TROUBLE &
BORROW & CARE,
SHUTTING THE SUN & MOON & STARS & TREES & CLOUDS & WATERS
AND HILLS OUT FROM THE OPTIC NERVE, & HARDENING IT INTO
A BONE
OPAKE AND LIKE THE BLACK PEBBLE ON THE ENRAGED BEACH...

ALTHOUGH THE NATURALISM OF "OPTIC NERVE" SHOULD BE OBVIOUS, IT IS LIKELY THAT "ARTIFICIAL RICHES" WILL BE INTERPRETED BY SOME TO MEAN MATERIAL WEALTH, WITH THE RESULT THAT BLAKE WILL AGAIN BE PLACED, IN THOSE MINDS, WITH THOSE WHO "REJECT" THE WORLD. THAT BLAKE'S "EXPERIENCE" DID NOT HAVE ITS BASIS IN SELF-DENIAL IS REVEALED IN SUCH STATEMENTS AS:

...REFLECT ON THE STATE OF NATIONS UNDER POVERTY &
THEIR INCAPABILITY OF ART; THO' ART IS ABOVE EITHER,

THE ARGUMENT IS BETTER FOR AFFLUENCE THAN POVERTY;
HAPPINESSES HAVE WINGS AND WHEELS; MISERIES ARE
LEADEN LEGGED...

SINCE "ARTIFICIAL RICHES" SEEMS NOT TO REFER TO THE
SIMPLE POSSESSION OF MATERIAL WEALTH, IT MIGHT BE INTERPRETED
TO MEAN EITHER MATERIAL ARTICLES WHICH ARE POSSESSED WITH THE
WRONG INTENTION, OR INTELLECTUAL POSSESSIONS, I.E., SYSTEMS,
METHODS (DOUBT), OR MORAL BELIEFS WHICH ARE POSSESSED FOR
THEMSELVES, RATHER THAN AS TOOLS: THE CORRECT ATTITUDE
TOWARD "SYSTEMS" IS EXPRESSED IN JERUSALEM:

"I MUST CREATE A SYSTEM OR BE ENSLAV'D BY ANOTHER
MAN'S.
I WILL NOT REASON & COMPARE: MY BUSINESS IS TO
CREATE"²

FOLLOWING THIS INTERPRETATION, THE "POOR INDIGENT" IS ONE
WHO WILL NOT "REASON & COMPARE"; THESE ACTIONS IMPLY THAT
THE "SYSTEM" IS BEING HELD IN AN INACTIVE STATE; HIS
CREATIVITY IS SIMPLY A WORLDLY COROLLARY TO HIS "MYSTIC"
DELIGHT:

...THE POOR INDIGENT IS LIKE THE DIAMOND WHICH, THO'
CLOTH'D
IN RUGGED COVERING IN THE MINE, IS OPEN ALL WITHIN
AND IN HIS HALLOW'D CENTER HOLDS THE HEAVENS OF
BRIGHT ETERNITY.³

THE PHRASE "ENRAGED BEAST" WHICH ENDED THE EARLIER QUOTATION
FROM MILTON IS GIVEN MEANING BY THE FOLLOWING SENTENCE IN

¹KAZIN, THE PORTABLE BLAKE, P. 95.

²IBID., P. 460.

³KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 412.

THAT SAME "VERSE":

OZOTH HERE BUILDS WALLS OF ROCKS AGAINST THE SURGING SEA,
AND TIMBERS CRAMPT WITH IRON GRAMPS BAR IN THE JOYS OF
LIFE
FROM FELL DESTRUCTION IN THE SPECTROUS CUNNING OR RAGE.

"THE SURGING SEA," AND "THE SPECTROUS CUNNING OR RAGE" ARE THE SAME AS "THE ENRAGED BEACH"; ALTHOUGH THEY REPRESENT SOMETHING EXTERNAL TO THE MAN WHO IS BEING CONSIDERED, IT IS NEITHER AN "OPPOSING EXISTENCE", NOR A WRONGLY PERCEIVED ENTITY, SINCE THERE WAS, TO BLAKE, ONLY ONE EXISTENCE, AND THEREFORE ONLY ONE FORM (I.E., THE TRUE FORM) OF PERCEPTION;¹ THEY REPRESENT WHAT MIGHT BE CALLED "PARTIALLY DEAD MATTER OR ENTITIES", WHICH RESIST ENERGY BY "ABSORBING" IT, RATHER THAN BY RESISTING IT ACTIVELY. IT IS NECESSARY TO UNDERSTAND THE METAPHOR AND ITS IMPLICATIONS, I.E., THAT THE "ENRAGED BEACH" REPRESENTS THE ABSENCE OF PERCEPTION IN REALITY, AND THE CAUSE OF THE ABSENCE OF PERCEPTION OF REALITY, WHICH ABSENCE IS STATED AS "HARDENING" OF THE "OPTIC NERVE," AND WHICH CAUSE HAS AS ONE RESULT THE CEASING OF CREATIVENESS, IN FAVOR OF MERE POSSESSION OF A "SYSTEM". TO FULLY UNDERSTAND THE EARLIER CONTENTION THAT THE PHRASE "ARTIFICIAL RICHES" WAS NOT INTENDED TO BE READ IN A WAY THAT SHOWED BLAKE TO BE ALLIED WITH THE SUPERNATURALISTS, AND TO UNDERSTAND ~~THE~~ THE LAST QUOTATION ABOVE, ESPECIALLY THE WORDS "...BAR IN THE JOYS OF LIFE FROM FELL DESTRUCTION...",

¹SEE SECTION II OF THIS CHAPTER.

DOES NOT, IN ANY WAY, IMPLY THAT CONTACT WITH THE WORLD IS TO BE AVOIDED. RATHER THAT WHICH IS TO BE AVOIDED IS THAT WHICH WOULD DAMAGE CONTACT WITH (THAT IS, PERCEPTION OF) THE WORLD. BLAKE'S MOST FREQUENTLY USED NAMES FOR THIS "PARTIAL DEATH OF MATTER" ARE "NEGATION" AND "SPECTRE."

ALTHOUGH THIS SECTION HAS UNAVIDABLY EXTENDED INTO THE SUBJECT OF METAPHYSICS, (AS THE DISCUSSION OF METAPHYSICS WILL EXTEND SOMEWHAT INTO THE FIELD OF ETHICS) BY ITS ATTEMPT TO SHOW THE BOUNDARIES OF BLAKE'S EXPERIENCE¹ AND TO CONTRAST IT TO THE EXPERIENCES OF THE "SUPERNATURALISTS," ITS CENTRAL PURPOSE HAS BEEN SIMPLY TO REVEAL THAT BLAKE'S "EXPERIENCE" WAS ONE OF "TOTAL DELIGHT," WHICH HAD ITS SOURCE IN MORE ORDINARY DELIGHTS, AND THAT INTEGRAL PARTS OF THE EXPERIENCE ARE THE FEELING OF EXPANSION, UNIFICATION, AND OPPOSITION TO ERROR OR DEATH, WHILE THE EXPERIENCE MAY BE SPECIFICALLY DEFINED AS "SEEING THE WORLD ALIVE" AND DELIGHTED AND FEELING ONE'S SELF TO BE AN INTEGRAL PART OF THAT INFINITELY JOYFUL EXISTENCE.

AN "IMAGE" WHICH SEEMS TO SUM UP THIS "EXPERIENCE" (WHICH IS ITSELF A "SUMMING UP") AND INDICATES THE DIRECTION THAT WILL BE TAKEN BY THE FOLLOWING DISCUSSION OF HIS METAPHYSICS APPEARS AS THE FRONTISPIECE OF "THE GATES OF PARADISE"¹

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 568.

AND SHOWS A CATERPILLAR AND A MINIATURE INFANT IN A COCOON ON TWO LEAVES OF THE SAME PLANT. THAT THIS IS NOT INTENDED TO BELITTLE MAN'S VALUE IS REVEALED BY THE LINES WHICH APPEAR UNDER IT INDICATING THAT THE CHARACTER AND VALUE OF ALL NATURE RESIDES IN THE CHARACTER OF THE PERCEIVER, SO THAT A "MERE" CATERPILLAR CAN BE CONSIDERED AS A CREATOR OF THE "BEHELD" UNIVERSES:

WHAT IS MAN?

THE SUN'S LIGHT WHEN HE UNFOLDS IT
DEPENDS ON THE ORGAN THAT BEHOLDS IT,

THE "EPISTEMOLOGICAL" SIGNIFICANCE THAT BLAKE GIVES TO THIS "IMAGE" IS SHOWN BY HIS PLACING A REFERENCE TO IT ALONE BELOW THE FIRST WORDS OF THE TITLE "THE KEYS OF THE GATES," AS FOLLOWS:

THE KEYS

THE CATERPILLAR ON THE LEAF
REMINDS THEE OF THY MOTHER'S GRIEF.

IT HAS ALREADY BEEN POINTED OUT¹ THAT BLAKE OPPOSED SUPERNATURAL RELIGIONS AND THE MYSTICISMS WHICH ACCOMPANY THEM, BUT BEFORE PROCEEDING WITH THE CENTRAL SUBJECT OF THIS SECTION, THE "WHY" OF BLAKE'S EXPERIENCE WHICH MUST INCLUDE THE BASIC PRINCIPLES OF EXISTENCE, AS WELL AS PSYCHOLOGY, AS SEEN BY BLAKE,² IT WILL BE WORTHWHILE TO GIVE A GENERAL SURVEY OF BLAKE'S STATEMENTS WHICH AUTHENTICATE THE USE OF THE ABOVE

¹SEE PP. 75, 76.

DEFINITION OF "METAPHYSICS" RATHER THAN THE MORE POPULAR CONCEPTION OF THE WORD AS MEANING THE STUDY OF THAT WHICH IS BEYOND THE VISIBLE PHYSICAL WORLD. THE CENTRAL PART OF THIS SECTION WILL ATTEMPT TO SHOW THAT THE COMBINATION OF TWO FACTORS NECESSARILY RESULT IN BLAKE'S "ETHICS," THAT IS, IN WHAT HAS BEEN CALLED HIS "MYSTICISM"; HIS PASSIONATE PERSONAL INVOLVEMENT IN THE "PERCEPTION AND ELEVATION OF TRUTH"; FOLLOWING THIS, AN ATTEMPT WILL BE MADE TO SHOW BLAKE'S EXPLANATION FOR HIS, AS WELL AS ANYONE'S, AWARENESS OF THOSE TWO FACTORS.

OF BLAKE'S MANY REFERENCES TO PLATO, MOST OF WHICH CRITICIZE HIS BASIC PRINCIPLES BY SHOWING HIS PSYCHOLOGICAL AND ETHICAL FALLACIES, TWO WHICH APPEAR IN HIS MARGINAL NOTES TO BERKELEY'S SIRIS ARE PARTICULARLY RELEVANT TO THIS DISCUSSION, BY THEIR REJECTION OF "IDEALISTIC," I.E., SUPERNATURAL, PHILOSOPHY. THE FIRST STATEMENT¹ IS IN RESPONSE TO BERKELEY'S STATEMENT:

THERE IS ACCORDING TO PLATO PROPERLY NO KNOWLEDGE, BUT ONLY OPINION CONCERNING THINGS SENSIBLE AND PERISHING, NOT BECAUSE THEY ARE NATURALLY ABSTRUSE AND INVOLVED IN DARKNESS; BUT BECAUSE THEIR NATURE AND EXISTENCE IS UNCERTAIN, EVER FLEETING AND CHANGING.¹

AFTER ONE STATEMENT WHICH HAD MORE TO DO WITH EPISTEMOLOGY THAN WITH METAPHYSICS, BLAKE SAYS,

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 819.

...THAT IS THE BASENESS OF PLATO & THE GREEKS & ALL WARRIORS.

ON ANOTHER PAGE OF BERKELEY, BLAKE MADE THE NOTE--

WHAT JESUS CAME TO REMOVE WAS THE HEATHEN OR PLATONIC PHILOSOPHY, WHICH BLINDS THE EYE OF IMAGINATION, THE REAL MAN¹

THE PRECEDING STATEMENTS COULD BE ATTRIBUTED TO A MISUNDERSTANDING OF PLATO'S PHILOSOPHY, RATHER THAN TO A REJECTION OF PLATO'S THEORY OF IDEAS WHICH EXIST MORE TRULY THAN THE MATERIAL WORLD; HOWEVER, THE FOLLOWING CANNOT FAIL TO BE RECOGNIZED AS A DIRECT DENIAL OF SUPERNATURAL "TRUTH", REFERRING TO THE PASSAGE BY SWEDENBORG--

...NOTHING BOTH IN GENERAL SO CONTRADICT MAN'S NATURAL FAVOURITE OPINIONS AS TRUTH; AND ALL THE GRANDEST AND PUREST TRUTHS OF HEAVEN MUST NEEDS SEEM OBSCURE AND PERPLEXING TO THE NATURAL MAN AT FIRST VIEW--²

BLAKE SAYS SIMPLY,

LIES & PRIESTCRAFT. TRUTH IS NATURE.

BLAKE SHOWS A REASON FOR DUALISM IN PHILOSOPHY, WHEN HE SAYS, "THOUGHT WITHOUT AFFECTION MAKES A DISTINCTION BETWEEN LOVE & WISDOM, AS IT DOES BETWEEN BODY & SPIRIT."³ ALTHOUGH THE IMMEDIATE PRECEDING QUOTATION SEEMS TO COMPLETELY ABOLISH THE POSSIBILITY OF INTERPRETING BLAKE'S PHILOSOPHY AS A DUALISTIC OR SUPERNATURAL ONE, THERE CAN BE CITED STATEMENTS

¹ KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 820.

² IBID., P. 746.

³ IBID., P. 738.

CONCERNING "HELL" WHICH SUGGEST THE SOURCE OF CONFUSION CONCERNING HIS BELIEFS, THOUGH THEY, IN THEMSELVES, ARE CLEARLY "MONISTIC" AND NOT SUPERSTITIOUS. THE ONE OF THESE WHICH IS MORE EXPLICIT FOLLOWS:

TO HELL TILL HE BEHAVED BETTER! MARK THAT I DO NOT BELIEVE THERE IS SUCH A THING LITTERALLY (SIC), BUT HELL IS THE BEING SHUT UP IN THE POSSESSION OF CORPOREAL DESIRES WHICH SHORTLY WEARY THE MAN, FOR ALL LIFE IS HOLY.¹

THE MEANING OF THIS, IT SEEMS, WOULD BE MORE OBVIOUS IF IT WERE WORDED SIMPLY,

"I DO NOT BELIEVE SUCH A THING LITERALLY, FOR ALL LIFE IS HOLY"; HOWEVER, IT DOES NOT SEEM THAT IT COULD BE CONTRADICTIONARY FOR BLAKE TO BELIEVE IN THE SORT OF HELL DESCRIBED IN THAT CENTRAL CLAUSE.² IT SEEMS THAT THE MEANING OF THIS IS, "I DO NOT BELIEVE THAT IT IS HELL, IN THE USUAL NEGATIVE SENSE, BECAUSE ALL LIFE IS HOLY, BUT IT IS OFTEN CALLED 'HELL'; RATHER, THIS CONDITION OF BEING LIMITED TO CORPOREAL DESIRES IS ONE THAT WILL MAKE HIM BEHAVE BETTER," AS MENTIONED IN THE PRECEDING SECTION.³

...DESIRE GRATIFIED
PLANTS FRUITS OF LIFE & BEAUTY THERE.

IN THIS CASE, BEING "SHUT UP" IN "THE DESIRES" WOULD BE A MORE FORCEFUL APPLICATION OF THE PRINCIPLE. IT IS A COMMON CHARACTERISTIC OF BLAKE TO USE A WORD IN ITS ORDINARY, AND FREQUENTLY PLATONIC, SENSE, BUT WITH THE OPPOSITE EMOTIONAL VALUE; FOR INSTANCE, IN THE NEXT EXAMPLE "ANGEL" IS IN ITS

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P.717.

²SEE P. 97.

³SEE P. 72.

USUAL CHRISTIAN-PLATONIC SENSE, ALLIED WITH "REASON", BUT TO BLAKE, "ANGELS" AND "REASON WERE "EVIL", IF THAT WORD CAN BE USED. IN THIS EXAMPLE, THE "HELL" IS NEITHER CALLED, NOR INTENDED TO BE, THE SAME AS THAT OF THE PRECEDING EXAMPLE: IT IS CALLED "THE INFINITE ABYSS," AND REPRESENTS BOTH THE ATTITUDE OF "ANGELS" IMPLICIT IN THEIR USE OF THE WORD "HELL," AND THE EFFECT OF THE "ANGELS" AND "REASON" UPON BLAKE, OR UPON HIS "TYPE". IN "A MEMORABLE FANCY,"¹ THE "ANGELS" ATTITUDE IS SHOWN FIRST:

AN ANGEL CAME TO ME AND SAID: "O PITIABLE FOOLISH
YOUNG MAN! O HORRIBLE! O DREADFUL STATE!"²

AFTER DESCENDING THROUGH A STABLE, A CHURCH, A MILL, AND A
CAVE, BLAKE SAYS,

...WE BEHELD THE INFINITE ABYSS, PIERY AS THE SMOKE
OF A BURNING CITY...

WHEN THEY HAVE RETURNED TO THE REAL WORLD, BLAKE SAYS,

...ALL THAT WE SAW WAS OWING TO YOUR METAPHYSICS:
FOR WHEN YOU RAN AWAY, I FOUND MYSELF ON A BANK
BY MOONLIGHT HEARING A HARPER.

BLAKE THEN SHOWS THE "ANGEL" THE CORRUPT NATURE OF "ARISTOTLE'S
ANALYTICS", AND, TO THE ANGEL'S COMPLAINT SAYS,

... "WE IMPOSE ON ONE ANOTHER, & IT IS BUT LOST TIME
TO CONVERSE WITH YOU WHOSE WORKS ARE ONLY ANALYTICS."

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, PP. 188-90.

²IBID., P. 188.

THE LAST QUOTATIONS SHOW THAT THE "HELL" WHICH IS NOT CALLED SUCH BY BLAKE IS ONLY THE "NON-EXISTENCE," THE DESIRE TO TRANSCEND THE EARTH, OF THE SUPERNATURALISTS; BUT THOUGH THE HEAVEN OF THE SUPERNATURALISTS IS BLAKE'S HELL, AND VICE VERSA, BLAKE IS NOT A SIMPLE MATERIALIST. IN BUDDHIST TERMS, BLAKE "QUIT TRYING" TO TRANSCEND THE WORLD AND "SUCCEEDED", THOUGH A MORE ACCURATE TERM, AS REVEALED IN THE FIRST SECTION OF THIS CHAPTER, WOULD BE "TRANSFORMED."

ON PAGE 83 OF THIS SECTION, IT WAS MENTIONED THAT THE CENTRAL PART WOULD BE DEVOTED TO SHOWING HOW "THE COMBINATION OF TWO FACTORS NECESSARILY RESULTED IN BLAKE'S..." "MYSTICISM," I.E., HIS PURSUIT OF A SUPERIOR FORM OF CONSCIOUSNESS. AS COLIN WILSON INDICATED, AND BLAKE IMPLIED BY HIS POEM "TO BUTTS," BLAKE COULD BE CONSIDERED A "VITALIST"; THAT IS, HE BELIEVED THAT "LIFE" WAS A UNIVERSAL THING ("AN EXPANSIVE" PRINCIPLE OR FORCE) AND THAT HUMAN LIFE AND CONSCIOUSNESS ARE MERELY MANIFESTATIONS OF THE "CREATIVE ESSENCE." PROBABLY A MORE FITTING NAME WOULD BE "PANTHEISM"; AT LEAST THIS NAME WILL AID IN THE ELUCIDATION OF THAT PART OF BLAKE'S METAPHYSICS WHICH CAN BE SAID TO DEAL WITH, WITHOUT DEVIATING MUCH FROM THE ORIGINAL MEANING OF THAT WORD, THE "ENTELECHY" OF ALL MATTER, I.E., THAT WHICH MAY BE CALLED THE ELAN VITAL, OR "CAUSE"; IN OTHER WORDS, THAT WHICH MAKES ACTUAL, OR REALIZES, THE MERELY POTENTIAL, AS DISTINGUISHED FROM THE PART WHICH WILL FOLLOW (MENTIONED IN SECTION ON EPISTEMOLOGY), VIZ., ONTOLOGY, WHICH IS BY ITS NATURE,

VERY CLOSELY RELATED TO SPISTEMOLOGY.

A COMMON, THOUGH ENTIRELY ERRONEOUS, UNDERSTANDING OF "PANTHEISM" IS THAT IT IS SYNONYMOUS WITH "ANIMISM." BLAKE'S ATTITUDE TOWARD ANIMISM WAS THE SAME AS HIS ATTITUDE TOWARD ANY DUALISM; IN "^{Marriage of Heaven & Hell}MOFHANSH," HE SAYS THAT AFTER THE "... ANCIENT POETS ANIMATED ALL SENSIBLE OBJECTS WITH GODS OR GENIUSES..." "...SOME...ENSLAV'D THE VULGAR BY ATTEMPTING TO REALIZE OR ABSTRACT THE MENTAL DEITIES FROM THEIR OBJECTS; THUS BEGAN PRIESTHOOD..." INCLUDED IN THIS SORT OF MISUSE OF THE WORD "PANTHEISM" IS THAT "PHILOSOPHY" WHICH MIGHT BE CALLED "HIGHER ANIMISM," WHICH BELIEVES THAT ALL NATURE, APPARENTLY EXCLUDING MAN (WHO HAS HIS OWN SOUL), HAS A "SOUL": THE ONLY SIMILARITY THIS HAS TO TRUE PANTHEISM IS THAT IT TENDS TO PUT NATURE ON A MORE MAN-LIKE LEVEL. BLAKE, OF COURSE, WOULD REJECT THIS ATTITUDE BECAUSE OF ITS DUALISM, AS HE WOULD THAT SLIGHTLY DIFFERENT FORM OF THE SAME BELIEF WHICH, ALTHOUGH IT IS SOMETIMES CONSIDERED PANTHEISTIC BECAUSE IT DOES NOT CONSIDER THE WORLD TO BE EVIL, LOOKS THROUGH, OR BEYOND, THE WORLD, TO A WORLD OF PLATONIC IDEAS, ETC., AND THE SAME "WORLD-SOUL".

A SECOND, AND SOMEWHAT MORE JUSTIFIABLE, CRITICISM OF ~~AND OF~~ BLAKE IS THAT WHICH CLAIMS THAT THE "VITALISTIC" POSITION DIMINISHES THE VALUE OF GOD, EITHER BY MAKING HIM

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 185.

IMPERSONAL, OR BY ASSOCIATING HIM WITH "OUR LEVEL" OF THINGS. BLAKE WOULD DISAGREE WITH THAT FORM OF PANTHEISM WHICH WOULD REQUIRE THAT "GOD" BE WORSHIPPED AS AN ABSTRACT AND UNIVER-
SALLY EQUAL PRINCIPLE RATHER THAN AS WHAT MIGHT BE CALLED THE EXPRESSION OF THE VITALISTIC PRINCIPLE IN PARTICULAR THINGS: WHEREVER ABSTRACTION EXISTS IT IS HATED BY BLAKE. HIS STATEMENT WHICH WAS STIMULATED BY A SIMILAR THOUGHT IN SWEDENBORG'S DIVINE LOVE REVEALS HIS POSITION CLEARLY:

THINK OF A WHITE CLOUD AS BEING HOLY, YOU CANNOT LOVE IT; BUT THINK OF A HOLY MAN WITHOUT THE CLOUD, LOVE SPRINGS UP IN YOUR THOUGHTS, FOR TO THINK OF HOLINESS DISTINCT FROM MAN IS IMPOSSIBLE TO THE AFFECTIONS.

ANOTHER ILLUSTRATION OF BLAKE'S BELIEF IN A PERSONAL GOD IS FOUND IN ^{*Marriage of Heaven & Hell*} MOCHAMCH¹, WHEN HE SAYS

"THE WORSHIP OF GOD IS: HONOURING HIS GIFTS IN OTHER MEN, EACH ACCORDING TO HIS GENIUS, AND LOVING THE GREATEST MEN BEST: THOSE WHO ENVY OR CALUMNIATE GREAT MEN HATE GOD; FOR THERE IS NO OTHER GOD."

THIS PRECEDING QUOTATION SEEMS CLEARLY TO BE VULNERABLE TO THAT CRITICISM OF PANTHEISM AS "DEGRADING GOD TO OUR LEVEL"; HOWEVER, IT SHOULD BE NOTED THAT THE WORDS "HONOURING HIS GIFTS" SUGGESTS A REITERATION OF THE IDEA THAT THE "EXPRESSION OF THE PRINCIPLE, RATHER THAN THE PRINCIPLE ABSTRACTED FROM ITS EXPRESSION, IS TO BE WORSHIPPED," WITH THE RESULT THAT SOMETHING LARGER THAN MAN CAN BE CALLED "GOD." THIS IDEA WILL BE FURTHER ELUCIDATED IN THE DISCUSSION OF BLAKE'S

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 191.

ONTOLOGY. ALTHOUGH, AS SUGGESTED, THE STATEMENT ABOUT "NO OTHER GOD" WAS SOFTENED BY THE IMPLICATION OF THE EXISTENCE OF A UNIVERSAL PRINCIPLE WHICH, ALTHOUGH IT IS NOT TO BE WORSHIPPED AS ITSELF, CAN BE CALLED "GOD," BLAKE'S TRUE "ANSWER" TO THIS SORT OF CRITICISM, I.E., THAT "GOD IS LOWERED," IS GIVEN IN THERE IS NO NATURAL RELIGION (SECOND SERIES)¹ AS THE SUMMARY OF A DISCUSSION OF "THE INFINITE," AS FOLLOWS: "THEREFORE GOD BECOMES AS WE ARE, THAT WE MAY BE AS HE IS." THE MEANING OF THIS SHOULD BE OBVIOUS: THE "INFINITE" GOD, AS THE "UNIVERSAL ENTELECHY," I.E., THE ELAN VITAL, HAS CONTINUOUSLY AS ITS EFFECT MANKIND, WHICH, UNDER PARTICULAR "NATURAL" CIRCUMSTANCES, CAN BE AWARE OF ITS INFINITE REAL NATURE. AS THE ELAN VITAL IS CREATIVE, MANKIND, WHEN AWARE OF INFINITE NATURE IS CREATIVE.

BLAKE'S USE OF THE WORD "INFINITY" (AND "ETERNITY") MIGHT SEEM TO BE CONTRADICTIONARY TO HIS "ANTI-PLATONISM", BUT IT IS CLEAR THAT HE DOES NOT INTEND THEM TO IMPLY BY IT PERSONAL IMMORTALITY, SUCH AS, FOR INSTANCE, THAT ARGUED BY ORTHODOX CHRISTIANS; "INFINITY" REFERS TO A STATE OF "ABSOLUTELY REAL" PERCEPTION. BLAKE SUCCINCTLY EXPLAINS THIS IDEA IN JERUSALEM² AS FOLLOWS:

AS THE PILGRIM PASSES WHILE THE COUNTRY PERMANENT REMAINS,
SO MEN PASS ON, BUT STATES REMAIN PERMANENT FOREVER.

SINCE A SIMPLE AND UNIVERSAL "VITALISTIC" IMPULSE IS THE SOURCE OF MAN'S CREATIVENESS, THE UNIVERSE CONCEIVED BY

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 148.

²KAZIN, THE PORTABLE BLAKE, P. 487.

BLAKE WAS NOT THE "DISORDERLY" ONE THAT IT MIGHT BE SUPPOSED WHEN IT IS CONSIDERED THAT EACH "IDENTITY" IS A "GOD": TO BLAKE'S NON-PLATONIC AND THOROUGHLY MONISTIC MIND, THE ONLY "GENERAL ABSOLUTE" WAS THAT WHICH HERE HAS BEEN CALLED THE "ENTELECHY"; THOUGH EACH "IDENTITY" IS COMPLETELY FREE, IT, AND ITS CREATIVE ACTS, ARE EXPRESSIONS OF THE "ENTELECHY" OF ITS MATTER, AND THEREFORE ORDERLY SINCE "ENTELECHY" IS "ONE": "NO OMNIPOTENCE CAN ACT AGAINST ORDER."¹ NEVERTHELESS, "EACH THING IS ITS OWN CAUSE AND ITS OWN EFFECT."²

THE PRECEDING DISCUSSION OF THE NATURE OF "GOD" AND "MAN" HAS, TO SOME EXTENT, ANSWERED THE THIRD OBJECTION THAT CHRISTIANS FREQUENTLY RAISE AGAINST PANTHEISM AND AGAINST BLAKE, VIZ., THAT "PERSONALITY," OR SEPARATE IMMORTAL IDENTITY IS LOST IN, OR NEGLECTED BY PANTHEISM. IT HAS BEEN SHOWN IN CONTRADICTION TO THIS CRITICISM, THAT EACH IDENTITY IS CONSIDERED TO BE A GOD, AND IS, IN A WAY, "INFINITE." IT HAS ALSO BEEN SHOWN THAT, ALTHOUGH THE "GOD" CANNOT TRULY BE SAID TO BE SUPERIOR TO OTHER SORTS OF GODS, SINCE THE "STATES," WHEREIN THE INFINITY IS EXPERIENCED, "REMAIN PERMANENT FOREVER," THE CRITICISM IS VALID IN ITS SAYING THAT PERSONAL IMMORTALITY IS LACKING FROM PANTHEISM. HOWEVER, BLAKE TREATS THE SUBJECT EXPLICITLY IN A NOTE ON ONE OF SWEDENBORG'S

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 721.

²IBID., P. 735.

STATEMENTS;¹

...ESSENCE IS NOT IDENTITY, BUT FROM ESSENCE PROCEEDS IDENTITY & FROM ONE ESSENCE MAY PROCEED MANY IDENTITIES, AS FROM ONE AFFECTION MAY PROCEED MANY THOUGHTS. SURELY THIS (SWEDENBORG'S STATEMENT THAT THEY ARE THE SAME) IS AN OVERSIGHT.

THAT THERE IS BUT ONE OMNIPOTENT, UNCREATED & GOD I AGREE, BUT THAT THERE IS BUT ONE INFINITE I DO NOT; FOR IF ALL BUT GOD IS NOT INFINITE, THEY SHALL COME TO AN END, WHICH GOD FORBID.

IF THE ESSENCE WAS THE SAME AS THE IDENTITY, THERE COULD BE BUT ONE IDENTITY, WHICH IS FALSE, HEAVEN WOULD UPON THIS PLAN BE BUT A CLOCK; BUT ONE & THE SAME ESSENCE IS THEREFORE ESSENCE & NOT IDENTITY.

THUS, ALTHOUGH BLAKE'S CONCEPTION OF "IDENTITY" MIGHT BE CONSIDERED TO BE UNSATISFACTORY BY AN ORTHODOX CHRISTIAN, WHO DESIRES PERSONAL IMMORTALITY AFTER THE DEATH OF HIS BODY, IT SEEMS TO BE, FOR THE PERSON WHO DESIRES "MYSTICAL" EXPERIENCE WHILE "ON EARTH," A SUPERIOR POSITION, SINCE THE "IDENTITY" ITSELF IS "INFINITE," I.E., UNBOUNDED AND FREE: TO THE EXTENT THAT IT EXISTS, AND CAN PERCEIVE ITS GOAL, IT IS CAPABLE OF POSSESSING IT, OR DOES POSSESS IT, WHILE THE CHRISTIAN CONCEPTION OF THE SOUL WHICH EXPERIENCES "MYSTICAL UNION" NECESSARILY INVOLVES A "JOURNEY" OF SOME SORT, TO EXTRICATE ITSELF FROM ITS CONTAMINATION WITH MATTER (SEE CHAPTER I).

HAVING MENTIONED² THAT ONTOLOGY IS VERY CLOSELY RELATED TO EPISTEMOLOGY, AND HAVING SHOWN THAT BLAKE'S EPISTEMOLOGY IS, FUNDAMENTALLY, CONCERNED WITH THE IDEA THAT

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 738.

²CHAPTER III, SECTION III, P. 88.

TRUTH IS GIVEN IMMEDIATELY BY MEANS OF THE SENSES (INCLUDING THOSE WHICH CAN BE CONSIDERED THE "INTERNAL SENSE,") AND THE BEST TRUTH BY "INSPIRED SENSE," IT SHOULD BE OBVIOUS THAT BLAKE'S ONTOLOGY CAN BE SUMMARIZED BY THE STATEMENT "PERCEPTION IS EQUIVALENT TO EXISTENCE." IN OTHER WORDS, "PERCEPTUALISM" IS THAT COMPLEMENT OF "VITALISM," WHICH TURNS WHAT WOULD OTHERWISE BE SIMPLE PANTHEISM INTO "MYSTICISM," OR "MYSTICAL PANTHEISM." CONVERSELY, "VITALISM" IS THAT FORCE (CONSIDERED AS MERE "EXPANSION," IN III, I, P. 72: "MY EYES DID EXPAND") WHICH "INSPIRES" (OR VITALIZES) PERCEPTION. THIS INTERACTION CAN BE BETTER UNDERSTOOD BY CONSIDERING THE PSYCHOLOGICAL EFFECTS OF HOLDING EITHER IDEA INDEPENDENTLY. IF "VITALISM" WERE THE ONLY DOCTRINE HELD, THE PERSON WOULD SUPPOSEDLY BE INTERESTED IN THE AGRANDIZEMENT OF LIVING THINGS, OF SOCIETY, AND OF HIMSELF; THERE WOULD BE NO NECESSARY REFERENCE TO CONSCIOUSNESS. ON THE OTHER HAND, IF "PERCEPTUALISM" WERE THE ONLY INTELLECTUAL PREDISPOSITION, THERE WOULD NOT NECESSARILY BE EITHER A PHILOSOPHICAL RECOGNITION OF A CREATIVE IMPULSE, PHYSICAL OR PSYCHOLOGICAL, OR A PRACTICAL INTEREST IN THE WORLD; IN FACT, THIS POSITION IS FREQUENTLY COUPLED WITH PESSIMISM, ALTHOUGH IN PERCEPTUALISM ITSELF THERE IS NO REASON FOR SUCH A POSITION. IT IS ONLY WHEN THE RECOGNITION OF AN "EXPANSIVE" PRINCIPLE IS COUPLED WITH PERCEPTUALISM THAT A "WORLDLY MYSTICAL" POSITION RESULTS.

THE "INTERACTION" AND ITS RELATION TO THE "MYSTICAL EXPERIENCE" CAN BE UNDERSTOOD WITH SOME PERSPECTIVE IF THE TWO FACTORS ARE CONSIDERED IN THE SITUATION REFERRED TO BY BLAKE IN THE STATEMENT, "EACH THING IS ITS OWN CAUSE & ITS OWN EFFECT,"¹ I.E., "WITHIN" THE BODY (OR ANY OTHER ENTITY). IF THE "ENTELECHY" IS CONSIDERED TO BE SOME SORT OF AN "EXPANSION," AS MENTIONED ABOVE, IT IS SEEN THAT EACH UNIT OF THE BODY WILL BE EXERTING FORCE CONTINUOUSLY ON THE SURROUNDING UNITS; THE RESULTING CONTACT IS WHAT BLAKE CALLS "PERCEPTION," EQUATING PERCEPTION WITH EXISTENCE (AS IS DONE BY PERCEPTUALISM), IT IS SEEN THAT A THING "CAUSES" ITSELF BY PERCEIVING ITSELF. USING BUDDHIST TERMINOLOGY,² "EXPANSION" COULD BE CALLED "THE PRIMARY REFLEX OF THE VOID," AND PERCEPTION (OR EXISTENCE), "THE GREAT DELIGHT," (MAHA SUKA).³

IN THE SITUATION OF "WORLDLY MYSTICISM," ONE'S WORLDLY ACTIONS WILL BE DIRECTED TOWARD THE IMPROVEMENT OF CONSCIOUSNESS, ON ALL LEVELS, AND ONE'S CONSCIOUSNESS, I.E., ONE'S EXISTENCE, WILL BE (ACCORDING TO BLAKE'S BELIEFS) INCREASED

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 735.

²SEE CHAPTER 1, P. 10.

³BLAKE'S "YOGA" ALSO WAS VERY SIMILAR TO THAT OF TANTRIC HINDUISM AND THE RELATED BUDDHISM; THE MAIN DIFFERENCE BETWEEN THE TWO SEEMS TO BE THAT THE TANTRISTS LIMITED THEIR WORLDLY YOGA OR ETHIC TO A SORT OF ESOTERIC RITUAL, WHILE BLAKE MADE THE ENTIRE WORLD, AS FAR AS IT WAS KNOWN TO HIM, THE FIELD FOR PRACTICE OF HIS "MYSTICAL" YOGA OR ETHIC.

UNTIL, BARRING AN INCREASE IN OUTSIDE OPPOSITION, "...MAN'S POSSESSION IS INFINITE & HIMSELF INFINITE."¹ SINCE IT SEEMS OBVIOUS THAT THE ENTELECHY MUST BE, IN ITSELF, UNCHANGEABLE IN INTENSITY, AN EXPLANATION MUST BE GIVEN FOR A WEAKENING OF ITS EFFECT, AND THE RESULTANT WEAKENING OF PERCEPTION. ALTHOUGH MANY THINGS CONTRIBUTE TO A LACK OF AWARENESS OF THE FACTORS OF VITALISM AND PERCEPTION² THE APPARENT WEAKENING OF THE "EXPANSIVE FORCE" IS CALLED BY BLAKE SIMPLY LACK OF "ORGANIZATION"; (^{quote "disorganized innocence, an impossibility"} "INNOCENCE" WILL BE TREATED MORE FULLY IN THE THIRD SECTION OF THIS CHAPTER, BUT IT, IN GENERAL, MEANS "AWARENESS OF AND POSSESSION OF THE VISIONARY FACULTY.") THIS APPARENT WEAKENING OF THE "ENTELECHY" IS AN EFFECTIVE WEAKENING OF THE DESIRES: "...BEING RESTRAIN'D, IT BY DEGREES BECOMES PASSIVE, TILL IT IS ONLY THE SHADOW OF DESIRE."³ ALTHOUGH THIS SUBJECT WILL BE QUITE THOROUGHLY DEVELOPED IN THE THIRD SECTION OF THIS CHAPTER, A DISTINCTION ALREADY MADE BETWEEN THE LACK OF AWARENESS OF THE ENTELECHY'S PRESENCE AND THE APPARENT LACK OF STRENGTH OF THE ENTELECHY CAN BE ILLUSTRATED: AS ALREADY MENTIONED, THE "LACK OF STRENGTH" IS THE RESULT OF SOME KIND OF "DISORGANIZATION"; THE "LACK OF AWARENESS" IS CAUSED BY THE POSSESSION OF SOMETHING

¹ KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 148.

² SEE PP. 96, 97.

³ KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 182.

WHICH APPEARS TO BE TRUTH, BUT IS EITHER FALSE OR EMPTY: SPEAKING OF THAT DESIRE WHICH HAS ALREADY BEEN "RESTRAINED", BLAKE SAYS "...THE RESTRAINER OR REASON USURPS ITS PLACE & GOVERNS THE UNWILLING."¹ ACCORDING TO THIS, REASON ("THE SAME DULL ROUND OVER AGAIN") BECOMES THE LIMIT OF CONSCIOUSNESS (WHEN DESIRE IS FORGOTTEN), AND CREATIVE DESIRE IS FORGOTTEN AND NEGLECTED.

THE QUOTATION ABOVE ("...MAN'S POSSESSION...") WILL ALSO HELP SOMEWHAT TO SHOW, AS SUGGESTED AT THE BEGINNING OF THIS SECTION, BLAKE'S EXPLANATION FOR HUMAN AWARENESS (OR DISCOVERY) OF THOSE TWO FACTORS, VIZ., VITALISM AND PERCEPTUALISM. THE COMPLETE SEVENTH PROPOSITION OF "THERE IS NO NATURAL RELIGION," SECOND SERIES,² READS "THE DESIRE OF MAN BEING INFINITE, THE POSSESSION [THE EQUIVALENT OF "PERCEPTION"] IS INFINITE & HIMSELF INFINITE."³ (AT THIS POINT, IT IS INTERESTING TO NOTE THE SIMILARITIES AMONG THE PHILOSOPHIES OF BLAKE, BUDDHISM,⁴ AND MASLOW.⁵ ALTHOUGH THIS IS PRIMARILY A STATEMENT CONCERNING "ESSENCE" OR ENTELECHY, IT IS IMPORTANT TO NOTE THAT THE "EXPANSION" IS PRESENT IN THE BODY AS

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 182.

²IBID., P. 148.

³IBID., P. 148.

⁴SEE THIS THESIS, PP. 7-10.

⁵SEE THIS THESIS, PP. 33-36.

DESIRE, AND, EVENTUALLY, IS RECOGNIZED AS EQUIVALENT TO THE ENTELECHY, OR "GOD"; A MORE SPECIFIC STATEMENT OF THE BODY'S BEING THE INITIATOR OF "MYSTICAL" CONSCIOUSNESS IS FOUND IN THE EVERLASTING GOSPEL, WHERE "JESUS" CALLS THE BODY:

LOVE'S TEMPLE THAT GOD DWELLETH IN,
 * * * * *
 THE NAKED HUMAN FORM DIVINE,
 * * * * *
 ON WHICH THE SOUL¹ EXPANDS ITS WING.²

IN OTHER WORDS, SIMPLY A DEGREE OF FREEDOM TO FOLLOW THE DESIRES OF THE BODY³ CONSTITUTES THE BEGINNING OF THE "MYSTIC WAY."

BLAKE SUGGESTS THAT DUALISM IS THE BARRIER TO THE REALIZATION THAT THE REALITY OF ALL THINGS DEPENDS UPON THE PERCEIVER, WHEN HE SAYS:

THE ANCIENT TRADITION THAT THE WORLD WILL BE CONSUMED IN FIRE AT THE END OF SIX THOUSAND YEARS IS TRUE, AS I HAVE HEARD FROM HELL.

FOR THE CHERUB WITH HIS FLAMING SWORD IS HEREBY COMMANDED TO LEAVE HIS GUARD AT THEE (SIC.) OF LIFE; AND WHEN HE DOES, THE WHOLE CREATION WILL BE CONSUMED AND APPEAR INFINITE AND HOLY, WHEREAS IT NOW APPEARS FINITE & CORRUPT.

THIS WILL COME TO PASS BY AN IMPROVEMENT OF SENSUAL ENJOYMENT.

BUT FIRST THE NOTION THAT MAN HAS A BODY DISTINCT FROM HIS SOUL IS TO BE EXPUNGED...⁴

¹"SOUL" IS USED HERE TO MEAN SIMPLY "CONSCIOUSNESS";
 BLAKE SAYS 1. MAN HAS NO BODY DISTINCT FROM HIS SOUL...;
 2. ENERGY IS THE ONLY LIFE, AND IS FROM THE BODY...
 3. ENERGY IS ETERNAL DELIGHT.
 KEYNES, MARRIAGE OF HEAVEN & HELL, P. 182.

²1810., P. 141.

³SEE CHAPTER III, P.85 AND THE THIRD SECTION OF THIS CHAP.

⁴KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P.186.

THIS LAST LINE REFERS TO THE IDEA THAT THE FACT OF PERCEPTION IS SUBSEQUENT, OR RATHER, SUBORDINATE, TO THE ENTELECHY, WHICH IS ITS CAUSE, I.E., ITS "SOUL"; IT IS THE FAILURE TO BE CONSCIOUS OF THE INTER-RELATEDNESS OF THE TWO FACTORS, AND EVEN OF THEIR EXISTENCE, WHICH PREVENTS ONE FROM MAKING USE OF THIS KNOWLEDGE TO "CLEANSE" HIS PERCEPTIONS,¹ AT LEAST TO THE EXTENT THAT HE CAN WHILE LIVING IN A SOCIETY WHICH STILL PERCEIVES NATURE AS "FINITE & CORRUPT" ("...SOME SCARCE SEE NATURE AT ALL."² ON THE BASIS OF THE ABOVE QUOTATION, BLAKE'S ETHICS, WHICH CONCERN THE SOCIAL ASPECTS OF "CLEANSING THE PERCEPTIONS" MENTIONED ABOVE COULD BE CALLED "ESCHATOLOGY", I.E., A CONSIDERATION OF THE DESTINIES, ESPECIALLY IN THE MYSTICAL SENSE, OF MAN, AS AN INDIVIDUAL AND AS A GROUP. ETHICS, IN THIS SENSE, CAN BE CONSIDERED TO BE SOMEWHAT SIMILAR TO KARMA YOGA.

AS THE "SUBJECTIVE" ASPECT OF THE "PURIFICATION" OF MAN'S VISION WAS THE SUBJECT OF THE FIRST SECTION OF THIS CHAPTER, WHICH SHOWED THAT BLAKE'S FORM OF "MYSTICISM" WAS A PERMANENT INTENSIFICATION OF CONSCIOUSNESS (RATHER THAN A TEMPORARY ESCAPE FROM THE WORLD), THE "OBJECTIVE" ASPECT OF

¹"IF THE DOORS OF PERCEPTION WERE CLEANSED EVERY THING WOULD APPEAR TO MAN AS IT IS, INFINITE." KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 187.

²IBID., P. 835.

THE "PURIFICATION" OF MAN'S VISION IS THE SUBJECT OF THIS SECTION; THUS, THE TOPIC CONSIDERED HERE COULD BE CALLED "THE PURIFICATION OF SOCIETY'S VISION," "THE PURIFICATION OF ACTION," OR, USING THE BLAKEAN MEANING OF THE WORDS, "SOCIAL MYSTICISM." HOWEVER, AS MENTIONED IN THE FIRST SECTION OF THE CHAPTER, BLAKE CONSIDERED THE ENTIRE WORLD, AS WELL AS EVERY PARTICLE OF MATTER, TO BE "HUMAN", SO THAT HE MADE NO REAL DISTINCTION BETWEEN THE SO-CALLED "SUBJECTIVE" AND THE "OBJECTIVE." TO UNDERSTAND BLAKE'S "MYSTICISM," THE WHOLE MUST BE SEEN AT ONCE--MAN MUST BE VIEWED AS AN INTEGRAL PART OF AN ABSOLUTELY REAL UNIVERSE, WHEREIN "ERROR" OR THE APPARENT DISLOCATION OF ANY PART OF THAT UNIVERSE IS CONSTANTLY BEING REJECTED BY THE "INSPIRED" PARTS OF THAT UNIVERSE, WHICH ARE DEVOTED TO A PERCEPTION OF TRUTH.

FROM THE PRECEDING DISCUSSIONS OF BLAKE'S IDEAS, IT SHOULD BE EVIDENT THAT BLAKE'S "ETHICS" ARE LARGELY CONCERNED WITH POLITICAL, ECONOMIC, AND SOCIAL GOALS, WITH, MAINLY, ONLY NEGATIVE ATTENTION TO "MORALITY." THE IDEAS OF INNOCENCE AND EXPERIENCE ARE THE "KEYS" TO THIS SECTION MORE THAN OTHERS, AND, CONSEQUENTLY, THE "SONGS" OF INNOCENCE AND OF EXPERIENCE WHICH ELUCIDATE THESE IDEAS WILL BE GIVEN

THIS "MYSTICAL" ATTITUDE TOWARD SOCIETY IS THE BASIS FOR SOME OF THE PSYCHOLOGICAL ANALYSES WHICH CONSIDER BLAKE TO BE SCHIZOPHRENIC; HOWEVER, JUNG'S CLASSIFICATION OF THIS PERSONALITY TYPE AS "INTROVERTED," "SAFE," AND EVEN SUPERIOR TO OTHER TYPES, IS THE ONE WHICH IS ASSUMED, IN THIS THESIS, TO BE TRUE.

ATTENTION. SIMPLY, PRIMARY INNOCENCE AND ITS CORRUPTED STATE OF "SIMPLE-MINDED INNOCENCE" IS CONSIDERED IN "SONGS OF INNOCENCE," AND AN INTELLIGENT, REALISTIC GRASP OF "THE WORLD AS IT IS" SEEMS TO BE THE BASIS FOR "SONGS OF EXPERIENCE;" COMPLETE, OR "ORGANIZED," INNOCENCE IS IMPLICIT IN EXPERIENCE, SINCE WHEN ERROR AND TYRANNY ARE RECOGNIZED THEY WILL BE DESTROYED, AND IN THE FREEDOM AND ABUNDANCE WHICH WILL REPLACE THEM PURE INNOCENCE (CONFIDENCE) WILL BE IN LINE WITH THE FACTS. ALTHOUGH CAPITALISM IS THE MAIN "POLITICAL" SUBJECT CRITICIZED BY BLAKE, THE RELIGIONS WHICH ARE ALLIED WITH CAPITALISM BECAUSE OF THEIR AUTHORITARIAN NATURE WERE EQUALLY HATED BY HIM.

"THE CHIMNEY SWEEPER" IN THE "SONGS OF INNOCENCE" IS A PARTICULARLY HARSH CONDEMNATION OF THE SOCIETY AND ECONOMIC SYSTEM WHICH CORRUPTS THE ORIGINAL INNOCENCE OF CHILDREN WHO GROUP UP IN IT. THE FIRST STANZA IS DIRECT STATEMENT OF THE POWER OF MONEY OVER WEAK INDIVIDUALS (AND MY FATHER SOLD ME), AND THE SECOND GIVES THE EXPLOITERS ARGUMENT FOR OBEDIENCE AND PRACTICALITY, "HUSH, TOM, NEVER MIND IT," WHICH IS THE BELL-KNOWN LIE THAT POVERTY IS A HAPPIER STATE THAN WEALTH, BECAUSE IT AVOIDS THE PROBLEMS OF WEALTH. THE FIRST TWO LINES OF STANZA THREE SUGGEST THE MENTAL RESULT OF AN EXTERNAL EFFECT: SINCE THERE IS NO HOPE FOR THE WEAK IN THE REAL WORLD DESPITE THE RICH-MAN'S ARGUMENT THAT THERE IS, CHURCH'S OFFER OF HAPPINESS IN "THE OTHER WORLD" IS ACCEPTED.

STANZAS FOUR AND FIVE ARE DEVOTED TO THE CHURCH'S HAPPY MYTH OF SALVATION WHICH TOM SAW IN HIS DREAM, IN THE LAST STANZA:

AND SO TOM AWOKES; AND WE ROSE IN THE DARK,
AND GOT WITH OUR BAGS & OUR BRUSHES TO WORK,
THO' THE MORNING WAS COLD, TOM WAS HAPPY & WARM;
SO IF ALL DO THEIR DUTY THEY NEED NOT FEAR HARM.

EVIL HAS BEEN ACCEPTED AND ADAPTED TO, SO THAT IT HAS BECOME INVISIBLE. THE LAST LINE SHOWS, IN BLAKE'S OPINION, HOW RELIGION SUPPORTS THE EXPLOITATION OF THE LABORING CLASS.

THREE POEMS IN THE "SONGS OF INNOCENCE" CONTAIN STATEMENTS OF A PROBLEM THAT IS NOT REVEALED AS A PROBLEM UNTIL IT IS RESTATED IN THE "SONGS OF EXPERIENCE." "PITY" IS THE THEME OF THE THREE POEMS "THE DIVINE IMAGE," "HOLY THURSDAY," AND "ON ANOTHER'S SORROW;" ALTHOUGH THE IDEA OF MISERY IS INHERENT IN THAT OF PITY, IT IS NOT EMPHASIZED HERE. IT SEEMS TO BE ASSUMED THAT DISTRESS IS NECESSARY, AS, BLAKE BELIEVES, THE CHURCH AND STATE WANT IT TO BE ASSUMED; FOR INSTANCE, "THE DIVINE IMAGE" BEGINS

TO MERCY, PITY, PEACE, AND LOVE
ALL PRAY IN THEIR DISTRESS;
AND TO THESE VIRTUES OF DELIGHT
RETURN THEIR THANKFULNESS.

"HOLY THURSDAY" CONTAINS TWO STATEMENTS WHICH WILL APPEAR AS PROBLEMS LATER, IN THE LINES

THE HUM OF MULTITUDES WAS THERE, BUT MULTITUDES OF LAMBS,
THOUSANDS OF LITTLE BOYS & GIRLS RAISING THEIR INNOCENT
HANDS.

THE CHRISTIAN METAPHOR OF A "LAMB" (WHICH IS TO BE PITIED) IS APPARENTLY USED TO INDICATE THAT THIS IS WRITTEN FROM A

PRIESTLY POINT OF VIEW,¹ AND ONLY THE WORD "BUT" HINTS THAT THIS IS NOT RIGHT. THE PRIEST'S STATEMENT CONTINUES:

BENEATH THEM SIT THE AGED MEN, WISE GUARDIANS OF THE
POOR;
THEN CHERISH PITY, LEST YOU DRIVE AN ANGEL FROM YOUR
DOOR.

THUS, THE EMPHASIS IS AGAIN ON BEING THANKFUL FOR PITY,
RATHER THAN CONSIDERING THAT MISERY AND POVERTY ARE NOT
NECESSARY: AS WITH "LAMBS" IN THE EARLIER LINES, "GUARDIANS
OF THE POOR" CAN HAVE, IF SEEN FROM THE "EXPERIENCED" POINT
OF VIEW, A NEGATIVE MEANING, I.E., "KEEPERS OF THE POOR,"
IN THE SENSE OF "SLAVE-HOLDERS" AND "CREATORS OF POVERTY."
"ANGEL" IS GENERALLY A SYMBOL OF TYRANNY.

FURTHER EXPRESSION OF THE THEME OF PITY AND THE MISERY
WHICH IS APPARENTLY NECESSARY IS GIVEN IN "ON ANOTHER'S
SORROW." THE FEEBLE ARGUMENT THAT THE PRESENCE, AND PITY,
OF "THY MAKER" GIVES COMFORT IS GIVEN IN STANZAS FOUR TO
EIGHT, AND IN THE LAST STANZA THE INEFFECTUOSITY OF THIS IS
INDICATED, THOUGH STILL NOT EXPLICITLY STATED. THE LAST TWO
STANZAS WILL ILLUSTRATE HOW THIS IS DONE:

THINK NOT THOU CANST SIGH A SIGH
AND THY MAKER IS NOT BY;
THINK NOT THOU CANST WEEP A TEAR
AND THY MAKER IS NOT NEAR.

O! HE GIVES TO US HIS JOY
THAT OUR GRIEF HE MAY DESTROY;
TILL OUR GRIEF IS FLED & GONE
HE DOTN SIT BY US AND MOAN.

¹BLAKE LATER SAID IN "AN ANSWER TO THE PARSON," WHO
ASKS "WHY OF THE SHEEP DO YOU NOT LEARN PEACE?": "BECAUSE
I DON'T WANT YOU TO SHEAR MY FLEECE."

THE "MAKER IS NEAR," AND BY THE "INNOCENT" READER IT IS ASSUMED THAT HIS EFFORTS ARE THE CAUSE OF ITS FLEEING; HOWEVER, THIS IS NOT WHAT BLAKE SAID! HE SIMPLY, AS IN THE OTHER POEMS OF THIS BOOK, ALLOWS IT TO BE READ IN THAT WAY, SINCE HE IS ILLUSTRATING THAT POINT OF VIEW. THE INTERPRETATION THAT IS SUPPORTED BY HIS OTHER WRITINGS (SONGS OF EXPERIENCE, MARRIAGE OF HEAVEN & HELL) IS THAT TWO ARE GRIEVING WHERE BEFORE ONLY ONE WAS, THAT IS, THE PROBLEM HAS BEEN DOUBLED, RATHER THAN SOLVED. THE "SONGS OF EXPERIENCE," BESIDES REFUTING AND OFFERING SOLUTIONS TO PROBLEMS IN THE "SONGS OF INNOCENCE", POINT OUT OTHER EVILS, BUT HERE THEY ARE NOT GIVEN AN ACCEPTABLE APPEARANCE; THEY ARE DIRECTLY STATED, AND A SOLUTION MORE OR LESS DIRECTLY GIVEN. AS MENTIONED EARLIER, THE "SONGS OF EXPERIENCE" ARE INTENDED TO ILLUSTRATE "AN INTELLIGENT REALISTIC GRASP OF THE WORLD AS IT IS;" FOR EXAMPLE, ONE POEM, "THE ANGEL," GIVES AN OUTLINE OF HOW THE CORRUPTION OF TYRANNY IS TO BE THROWN OFF, AS "THE CHIMNEY SWEEPER" IN "SONGS OF INNOCENCE" GAVE AN OUTLINE OF THE PROCESS OF ACCEPTING TYRANNY. OTHERS, SUCH AS "THE LITTLE GIRL LOST" GIVE GLIMPSES OF THE WORLD AFTER IT HAS, THROUGH REVOLUTION, THROWN OFF TYRANNY.

THE "INTRODUCTION" TO THIS GROUP OF VERSES, AND "EARTH'S ANSWER" GIVE THE BASIC IDEA OF THE BOOK. IN THE FIRST LINE OF THE "INTRODUCTION" BLAKE INTRODUCES HIMSELF, INDICATING THAT HE IS NO LONGER SPEAKING FROM A DIFFERENT VIEWPOINT, OR

PERSONALITY, AND THAT HE PERCEIVES REALITY ("WHO PRESENT,
PAST, AND FUTURE, SEES"), EVEN THOUGH HIS

"...EARS HAVE HEARD
THE HOLY WORD
THAT WALK'D AMONG THE ANCIENT TREES,

CALLING THE LAPPED SOUL,
AND DEEPING IN THE EVENING DEW;

THE "HOLY WORD" THAT "WEEPS" IS APPARENTLY THE ONE EARLIER
CALLED "THY MAKER." THE FOLLOWING LINE IS SOMEWHAT CONFUSING,
SINCE, APPARENTLY TO AVOID "WHO," HE USES THE WORD "THAT" TO
INDICATE THE "BARD":

THE MIGHT CONTROLL
THE STARRY POLE,
AND FALLEN, FALLEN LIGHT RENEW!

WITH THIS INTERPRETATION, "RENEWING THE FALLEN LIGHT" WOULD
HAPPEN IN SPITE OF HAVING HEARD "THE HOLY WORD," RATHER THAN
BEING DONE BY "THE HOLY WORD," (NOT THE "BARD") WHICH IS "CALL-
ING THE LAPPED SOUL AND DEEPING..." THIS INTERPRETATION
(RATHER THAN THAT WHICH WOULD SAY THAT BLAKE, THE BARD, HAS
HEARD THE "POETIC SPIRIT" (HOLY WORD) WHICH IS CALLING THE
"LAPPED SOUL," I.E., THE UNREALISTIC MIND, BACK TO REALITY,
IN WHICH THE "FALLEN LIGHT" WOULD BE RENEWED) WHICH INTER-
PRETATION WOULD APPARENTLY BE SUPPORTED BY THE FOLLOWING LINES

O EARTH, O EARTH, RETURN!

AND

TURN AWAY NO MORE

THUS EQUATING "EARTH" WITH "LAPPED SOUL," SEEMS NECESSARY BE-
CAUSE IN "EARTH'S ANSWER," "EARTH" SPEAKS WITH EXTREME HARSH-

NESS OF "...THE FATHER OF THE ANCIENT MEN" WHO IS "WEEPING,"
FOR EXAMPLE,

"SELFISH FATHER OF MEN!
CRUEL, JEALOUS, SELFISH FEAR!

AND

SELFISH, VAIN!
ETERNAL BANE!

IF THIS WERE NOT INTENDED TO REFER TO "THY MAKER," "THE HOLY
WORD," AS OPPOSED TO THE BARD, IT COULD ONLY MEAN THAT "EARTH"
WAS REJECTING NOT ONLY THE "HOLY WORD," BUT ALSO THE RENEWAL
OF THE "FALLEN LIGHT" AND THE "RETURN" MENTIONED, WHILE THE
MAIN PURPOSE OF THE POEM IS OBVIOUSLY TO ASK FOR THESE THINGS,
WHICH SIGNIFY "LIBERTY":

EARTH RAIS'D UP HER HEAD
FROM THE DARKNESS DREAD & DREAR,
HER LIGHT FLED,
STONY DREAD!
AND HER LOOKS COVER'D WITH GREY DESPAIR,

CAN DELIGHT,
CHAIN'D IN NIGHT,
THE VIRGINS OF YOUTH AND MORNING BEAR?

DOES THE SOWER
SOW BY NIGHT,
OR THE PLOWMAN IN DARKNESS FLOW?

THUS IT IS SEEN THAT THE LINES

"O EARTH, O EARTH, RETURN!
ARISE FROM OUT THE DEWY GRASS;
NIGHT IS BORN,
AND THE MORN
RISES FROM THE SLUMBEROUS MASS,

"TURN AWAY NO MORE;
WHY WILT THOU TURN AWAY?"

ARE SPOKEN BY THE BARD HIMSELF, AND AS HIMSELF, NOT AS THE
PUBLIC VOICE OF THE "HOLY WORD," AND ARE ASKING THE WORLD TO
TURN AWAY FROM THE HOLY WORD'S CONTROL AND TO TURN AWAY NO

MORE FROM REALITY. THE "LAPSED SOUL" COULD, WITHOUT DEPARTING FROM BLAKE'S PRINCIPLE (CHAPTER III, METAPHYSICS) THAT THE SOUL AND BODY ARE NOT SEPARATE THINGS, BE INTERPRETED AS THE "EARTH" WHICH IS BEING CALLED INTO UNREALITY, OR CORRUPTION, FROM ITS ORIGINAL INNOCENT STATE BY THE DUALISTIC PHILOSOPHY OF TYRANNY. IT WILL BE NOTED THAT THIS DIFFERS FROM THE EQUATION OF "EARTH" WITH "LAPSED SOUL" IN THE REJECTED INTERPRETATION IN THE DIRECTION THAT THE WORLD IS BEING "CALLED" BY THE HOLY WORD, WHICH IN THE REJECTED INTERPRETATION WAS INTO REALITY THEREBY GIVING THE HOLY WORD A POSITIVE FUNCTION, WHICH, AS WAS EXPLAINED, WOULD MAKE THE POEM "EARTH'S ANGER" MEANINGLESS AND SELF-CONTRADICTORY AND WOULD ALSO BE CONTRARY TO BLAKE'S TOTAL PHILOSOPHY.

"THE CLOUD AND THE PEBBLE" IS ONE OF THE MOST CONCISE YET COMPLETE, STATEMENTS OF THE DIFFERENCE BETWEEN THE SO-CALLED "INNOCENT" STATE AND THE "EXPERIENCED" STATE, AND THE CAUSE OF EACH. THE FIRST STANZA

"LOVE SEEKETH NOT ITSELF TO PLEASE,
NOR FOR ITSELF HATH ANY CARE,
BUT FOR ANOTHER GIVES ITS EASE,
AND BUILDS A HEAVEN IN HELL'S DESPAIR."

IS TYPICAL OF THE POEMS IN THE "SONGS OF INNOCENCE," BUT TWO KEY WORDS GIVE AN EXACT AND UNAVOIDABLE MEANING TO IT EVEN WITHOUT THE REST OF THE POEM, ALTHOUGH THOSE STANZAS ADD TO THE CLARITY OF ITS MEANING. AN "INNOCENT", OR "ANGELIC," READING FOR THE LAST LINE WOULD, OF COURSE, BE "AND BUILDS A

HEAVEN IN SPITE OF HELL'S OPPOSITION," OR, MORE IN AGREEMENT WITH THE POEM, "AND BUILDS A HEAVEN WITHIN HELL, OR UPON A DESPERATE SITUATION," VIZ., BEING "TRODDEN WITH THE CATTLE'S FEET." HOWEVER, THAT THIS IS NOT THE MEANING OF THE WORDS "HELL'S DESPAIR" IS INDICATED, IF THE FACT THAT BEING TRODDEN BY CATTLE'S FEET IS A BLAKEAN DESCRIPTION OF HELL IS INSUFFICIENT INDICATION BY THE AMBIGUOUS WORD APPLIED TO HEAVEN IN THE LAST STANZA, I.E., "DESPITE", MEANING, APPROXIMATELY, "MALICE." IF THERE IS TO BE ANY REAL DISTINCTION BETWEEN HEAVEN AND HELL, IT IS OBVIOUS THAT HELL CAN NOT BE A PLACE OF DESPAIR IN THE ABOVE SENSE AND HEAVEN A MALICIOUS FORCE; THEREFORE, THE ONLY OTHER POSSIBLE INTERPRETATION OF "HELL'S DESPAIR" MUST BE USED, AND THIS IS THE MEANING THAT SHOULD BE OBVIOUS TO A READER FAMILIAR WITH BLAKE. SINCE, FOR INSTANCE, BLAKE SAYS IN "THE MARRIAGE OF HEAVEN AND HELL,"¹ "GOOD IS THE PASSIVE THAT OBEYS REASON. EVIL IS THE ACTIVE SPRINGING FROM ENERGY," AND "ENERGY IS ETERNAL DELIGHT," "ENERGY IS THE ONLY LIFE..." AND "GOOD IS HEAVEN. EVIL IS HELL." THUS HIS "HELL IS "ENERGY" AND "ETERNAL DELIGHT." OBVIOUSLY, THE PHRASE "HELL'S DESPAIR" IS INTENDED TO MEAN THAT AFTER HAVING BEEN "TRODDEN WITH THE CATTLE'S FEET," THAT IS, TYRANNIZED AND MADE MISERABLE, "ENERGY MAY LOSE HOPE, AND ALLOW THE INDIVIDUAL, WHOSE PASSIVE QUALITIES REMAIN, TO BE CONTROLLED OR TYRANNIZED BY WHATEVER FORCE

¹ KAZIN, THE PORTABLE BLAKE, PP. 250, 251.

THAT SEEMS TO IMPOSE A SYSTEM OF BELIEFS ("REASON") AND ACTION ON MANKIND. AS MENTIONED IN CONNECTION WITH THE POEM "ON ANOTHER'S SORROW" IN SONGS OF INNOCENCE, THIS TYPE OF "LOVE" IS NOT CREATIVE SINCE ALL IT "BUILDS" IS A "HEAVEN", WHICH EXISTED ANYWAY, BEFORE HELL DISAPPEARED; RATHER, IT IS SELF-DESTRUCTIVE SINCE IT "GIVES ITS EASE" FOR ANOTHER.

IN THE SECOND HALF OF THE MIDDLE STANZA,

BUT A PEBBLE OF THE BROOK
WARGLED OUT THESE METRES MEET:

"A PEBBLE OF THE BROOK" REFERS TO, APPARENTLY, ANYONE WHO IS NOT SUBJECT TO TYRANNY OR CONTINUAL TROUBLES, ALTHOUGH THE FACT THAT A PEBBLE IS MADE OF FIRMER MATERIAL THAN A CLOUD MAY NOT BE SIMPLY ACCIDENTAL, THAT IS, IT MIGHT BE AN INTENTIONAL CHOICE BASED ON BLAKE'S OPINION THAT "GENIUS" IS AT LEAST CONGENITAL IF NOT HEREDITARY, RATHER THAN ACQUIRED. THAT THIS MIGHT HAVE BEEN HIS INTENTION IS SUGGESTED BY HIS STATEMENT, "THOSE WHO RESTRAIN DESIRE, DO SO BECAUSE THEIRS IS WEAK ENOUGH TO BE RESTRAINED, AND THE RESTRAINER OR REASON USURPS ITS PLACE AND GOVERNS THE UNWILLING, AND BEING RESTRAINED, IT BY DEGREES BECOMES PASSIVE..."¹ AND BY HIS UNDERLINING OF LAVATER'S APHORISM, "HE ALONE HAS ENERGY THAT CANNOT BE DEPRIVED OF IT."² ALTHOUGH THE FIRST EXAMPLE SPEAKS

¹KARIN, THE PORTABLE BLAKE, P. 291.

²KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 718.

OF THE PERSON RESTRAINING HIS OWN DESIRE, IT IS APPROPRIATE, SINCE, AS MENTIONED EARLIER, IN RELATION TO "THE CHIMNEY SWEEPER," THE BELIEFS AND STANDARDS OF THE "OPPRESSOR" ARE ACCEPTED AS THOSE OF THE "OPPRESSED"; HOWEVER, THIS POSSIBLE IDEA OF THE IMMUNITY OF GENIUS FROM CORRUPTION BY ITS ENVIRONMENT IS SOMEWHAT IRRELEVANT TO THE THEM OF THE POEM, I.E., THAT OPPRESSION DOES OCCUR, AND IF IT WAS INTENDED AS AN ADDITIONAL THEME, IT DOES NOT SEEM TO MAKE THE POEM BETTER, SINCE THE LAST STANZA IS, AT THE MOST, ONLY A PARTIAL STATEMENT OF BLAKE'S, OR THE GENIUS'S, ACTUAL BELIEFS. ANOTHER POSSIBLE EXPLANATION FOR THE DIFFERENT "CHARACTERS," WHICH WOULD AVOID THE NEED OF THE LAST STANZA'S BEING AN ACCURATE STATEMENT OF THE "GENIUS'S "ATTITUDE," WOULD BE THAT BLAKE INTENDED ONLY TO ATTACH A NEGATIVE QUALITY TO THE FIRST CONDITION, "REASON" AND CORRUPTION, RATHER THAN TO SHOW A SPECIFIC SUPERIORITY OF THE SECOND CONDITION; HIS DESCRIPTION OF "REASON" (URIZEN) IN CHAPTER THREE OF FIRST BOOK OF URIZEN (P. 224), "URIZEN IS A CLOD OF CLAY," USES THE SAME METAPHOR. THE STANZA

"LOVE SEEKETH ONLY SELF TO PLEASE,
TO BIND ANOTHER TO ITS DELIGHT,
JOYS IN ANOTHER'S LOSS OF EASE,
AND BUILDS A HELL IN HEAVEN'S DESPITE,"

IS, OF COURSE, THE REVERSE OF THE FIRST STANZA, BUT IT DESERVES SOME SEPARATE COMMENT. IT WAS SAID THAT THE TYPE OF LOVE DESCRIBED IN THE FIRST STANZA WAS SELF-DESTRUCTIVE AND

APPARENTLY NON-CREATIVE. THAT THIS STANZA DESCRIBES A TYPE OF LOVE WHICH IS CREATIVE AND NOT SELF-DESTRUCTIVE IS INDICATED BY THE SECOND LINE, WHICH SUGGESTS THAT IN ATTENDING TO ONE'S OWN PLEASURE ANOTHER IS INVOLVED IN THE DELIGHT BY THE FOURTH LINE, WHICH SAYS THAT A HELL, A POSITIVE CONDITION, IS ESTABLISHED IN SPITE OF "HEAVEN'S DESPITE," OR MALICE, MALIGNITY, AND ALSO BY THE THIRD LINE WHICH PARTICULARLY DEALS WITH THIS LOVE'S BEING NOT SELF-DESTRUCTIVE, BY SHOWING THAT IT DOES NOT LOSE ITS JOY, EVEN WHEN ANOTHER HAS LOST HIS. THERE WOULD BE NO PHILOSOPHICAL REASON BEHIND A READING OF IT AS "GETS PLEASURE FROM ANOTHER'S MISERY."

"HOLY THURSDAY" IS A REPUTATION OF THE "PRIESTLY" THOUGHTS CONTAINED IN THE POEM OF THE SAME NAME IN SONGS OF INNOCENCE, ALTHOUGH THE IDEA GIVEN IN THE LAST LINE, "THEN CHERISH PITY..." ETC., IS OMITTED FROM CONSIDERATION, PROBABLY BECAUSE IT WAS INVOLVED IN "THE CLOD AND THE PEBBLE," WHICH IMMEDIATELY PRECEDES THIS POEM, AND ALSO IS THOROUGHLY COVERED LATER IN "THE HUMAN ABSTRACT." THE LINE, "NOW LIKE A MIGHTY WIND THEY RAISE TO HEAVEN THE VOICE OF SONG," OF THE "INNOCENT" VERSION IS ANSWERED BY THE LINES

IS THAT TREMBLING ORY A SONG?
CAN IT BE A SONG OF JOY?

AND THE LINES WHICH FOLLOW,

AND SO MANY CHILDREN POOR?
IT IS A LAND OF POVERTY!

APPARENTLY REFER TO THE PHRASE IN THE EARLIER POEM, "...GUARDIANS OF THE POOR," WITH THE INTERPRETATION GIVEN EARLIER. THAT

THIS WAS THE MEANING INTENDED IS INDICATED BY THE FIRST STANZA,

IS THIS A HOLY THING TO SEE
IN A RICH AND FRUITFUL LAND,
BABES REDUC'D TO MISERY,
FED WITH COLD AND USUROUS HAND?

WHICH, ALTHOUGH IT DOES NOT DIRECTLY IMPLICATE A STATEMENT IN THE OTHER POEM, AS DOES THE SECOND STANZA, IT SEEMS LIKELY THAT THE "...COLD AND USUROUS HAND" REFERS TO THAT OF THE BEADLE, HOLDING THE MAZE OF CHURCH AUTHORITY, THE "WAND" "...AS WHITE AS SNOW..." SINCE "AUTHORITY" IS OPPOSED TO HUMAN ENERGY, WARMTH, AND FREEDOM, "SNOW" IS USED AS A DESCRIPTION FOR THE WAND, SYMBOL OF AUTHORITY AND OPPRESSION. THE ASSOCIATION OF OPPRESSION WITH COLD AND WINTER IS PROBABLY THE REASON FOR USING THE WORD "TREMBLING" IN THE SECOND STANZA, AND MUST BE THE "KEY" TO THE THIRD AND FOURTH STANZAS:

AND THEIR SUN DOES NEVER SHINE,
AND THEIR FIELDS ARE BLEAK & BARE,
AND THEIR WAYS ARE FILL'D WITH THORNS;
IT IS ETERNAL WINTER THERE,

FOR WHERE'E'ER THE SUN DOES SHINE,
AND WHERE'E'ER THE RAIN DOES FALL,
BABE CAN NEVER HUNGER THERE,
NOR POVERTY THE MIND APPALL.

THE THIRD STANZA DESCRIBES THE EXISTING CONDITIONS, BUT THE LAST SEEMS TO BE A LOOSELY DESCRIPTION DRAUN, IN FACT A MINIMUM, OF HIS IDEAL SOCIETY (WHICH HE LATER CALLS JERUSALEM). THE SUN IN THESE STANZAS, IT SEEMS OBVIOUS, REPRESENTS "HUMAN ENERGY AND DESIRES"; "RAIN" POSSIBLY STANDS FOR THE "GRATEFUL TEARS" MENTIONED IN THE POEM IN THE "SECOND SERIES"; "ROSS, PICK, MSS."

THE SUN IS FREED FROM FEARS
AND WITH SOFT GRATEFUL TEARS
ASCENDS THE SKY.

THE IMPLICATION IS, REGARDLESS OF THE DETAILS, THAT WHEN OPPRESSION IS REMOVED (DESTROYED) POVERTY WILL DISAPPEAR.

ALTHOUGH THERE IS PROBABLY SOME SUPPORT FOR THE OPINION THAT BLAKE BECAME DISCOURAGED WITH THE POSSIBILITY OF VIOLENT REVOLUTION AS A MEANS OF ESTABLISHING HIS "JERUSALEM" IN ENGLAND, AND SUPPOSEDLY IN THE WORLD, AS LATE AS THE WRITING OF MILTON, 1804-1808, REVOLUTION IS A PROMINENT THEME, AND HIS LAST MAJOR WORK, JERUSALEM, DEFINITELY CONTAINS IMPLICATIONS OF THE NECESSITY FOR REVOLUTION, ALTHOUGH THE EMPHASIS SEEMS TO BE LARGELY ON THE PSYCHOLOGICAL GAINS OF THE REVOLUTION. PRACTICALLY ALL OF THE "DIDACTIC AND SYMBOLIC WORKS" PROPOSE REVOLUTION OF SOME SORT, I.E., THEY ATTEMPT TO INSPIRE A DESIRE FOR FREEDOM FROM ANY SORT OF OPPRESSION, INCLUDING THAT OF REASON, ~~STUDY~~ AND AT LEAST NINE OF THEM ARE LARGELY CALLS FOR POLITICAL REVOLUTION. "THE LITTLE GIRL LOST" AND "THE LITTLE GIRL FOUND," IN "SONGS OF EXPERIENCE," SEEM TO BE EARLY EXAMPLES OF THIS CHARACTERISTIC OF BLAKE'S THOUGHT. ALTHOUGH MUCH OF EACH POEM IS DEVOTED TO AN ANALYSIS OF THE SOCIAL PREREQUISITES FOR REVOLUTION, THE BASIC IDEA, THAT THE WORLD WILL AWAKEN, DISCOVER "VISION," AND THROUGH IT SEE THE REVOLUTION, WITH THE RESULT THAT THE WORLD WILL BECOME A BEAUTIFUL (RATHER THAN A MARSH) PLACE, IS CLEARLY REVEALED IN CERTAIN STANZAS. IN DEVELOPING THIS IDEA BLAKE ADDS TO AND

ALTERS WHAT EARLIER APPEARED AS TWO IDEAS, "PITY" AND "THY MAKER", AND IN SO DOING REVERSES THE MEANING OF THOSE WORDS PREVIOUSLY USED FOR "ANGELIC" IDEAS, AND BINDS THEM INTO A SINGLE CONCEPT, ONE WHICH LATER BECAME "JESUS", OR THE "ETERNAL HUMANITY," AND IS THE PERFECT, CREATIVE REBEL.

IN THE OPENING TWO STANZAS OF "THE LITTLE GIRL LOST," WHICH TWO STANZAS APPARENTLY SERVE AS AN INTRODUCTION TO THE TWO POEMS, AND SEEM TO BUILD ON THE IDEA OF THE CLOSING STANZA OF THE PRECEDING POEM, "HOLY THURSDAY", BLAKE SAYS

IN FUTURITY
I PROPHEIC SEE
THAT THE EARTH FROM SLEEP
(GRAVE THE SENTENCE DEEP)

SHALL ARISE AND SEEN
FOR HER MAKER MEEK;
AND THE DESART WILD
BECOME A GARDEN MILD.

SUBSEQUENT STANZAS WILL REVEAL THAT "HER MAKER MEEK" REFERS NOT TO THE "HOLY WORD" OR A SIMILAR ENTITY, BUT TO THE INDIVIDUAL WHOSE ENERGETIC FACULTIES ARE IN CONTROL, AND SINCE THE WORD "MEEK" IS APPLIED TO A CREATIVE THING, I.E., AS OPPOSED TO THE GRAVE "SENTENCE OF SLEEP) THE EFFECT IS TO TEMPER, OR RATHER, TO SHOW TO BE SAFE THE THING IT REFERS TO RATHER THAN TO INDICATE THE ONLY QUALITY OF AN INEFFECTIVE CHARACTER, AS THE PITY OF "THY MAKER" IN "ON ANOTHER'S SORROW."

THE SIXTH STANZA, WITH THE LINES

"LOST IN DESART WILD
IS YOUR LITTLE CHILD,"

DESCRIBES A CHILD'S CONDITION IN ENGLAND, OR IN ANY COUNTRY, WHICH IS ECONOMICALLY, PHILOSOPHICALLY, AND PSYCHOLOGICALLY A "DESART"; THE LAST OF THIS STANZA AND ALL OF STANZA SEVEN CONTINUE SHOWING THE INEFFECTUOSITY OF THE KIND OF PITY REVEALED IN SONGS OF INNOCENCE; ALTHOUGH THE PARENTS "WEEP", IT IS THE "BEASTS OF PREY" THAT FIRST "VIEW'D THE MAID ASLEEP," STANZA NINE.

THE CHARACTER, BENEVOLENT YET FIERY, PLAYFUL IN YOUTH, INTENSE AND GENTLY LOVING IN OLD AGE, OF THE "MYSTIC (OR VISIONARY) REBEL" IS PORTRAYED IN THE ELEVENTH AND TWELFTH STANZAS:

LEOPARDS, TYGERS, PLAY
 ROUND HER AS SHE LAY,
 WHILE THE LION OLD
 BOU'D HIS MANE OF GOLD
 AND HER BOSOM LICK
 AND UPON HER NECK
 FROM HIS EYES OF FLAME
 RUBY TEARS THERE CAME;

THE FOLLOWING, AND LAST, VERSE OF HIS POEM INDICATES THAT THE "BEASTS OF PREY" HAVE, WITH THEIR COMBINATION OF VITALITY AND COMPASSION, A PRACTICAL NATURE:

...THE LIONESS
 LOOS'D HER SLENDER DRESS,
 AND NAKED THEY CONVEY'D
 TO CAVES THE SLEEPING MAID.

A CLEAR CONTRAST IS OBTAINED HERE, BY HAVING THE FIRST LINE OF THE NEXT POEM REITERATE THE IDEA OF THE INEFFECTUOSITY OF THE NON-VISIONARY KIND OF PITY, WHICH, BY ITSELF (IN THE PERSONALITY LACKING USE OF THE VISIONARY FACULTY), DOES NOTHING BUT ADD TO THE TOTAL WOE:

ALL THE NIGHT IN WOE
LYOA'S PARENTS GO
OVER VALLIES DEEP,
WHILE THE DESARTS WEEP.

THIS IS THE SAME SORT OF EVENT MENTIONED IN THE POEM ALREADY DISCUSSED, "ON ANOTHER'S SORROW", E. G., "HE BECOMES A MAN OF WOE..." BY THE FIFTH STANZA THE WOMAN'S "BEARY WOE" HAS BECOME OVERWHELMING: "SHE COULD NO FARTHER GO." THE NEXT LINES EVIDENTLY REPRESENT THE BEGINNING OF PROGRESS TOWARD THE VISIONARY STATE, WHICH WILL BE TREMENDOUSLY DIFFERENT FROM THAT STATE IN WHICH, IN THE THIRD AND FOURTH STANZAS, THEY "DREAM" ("AMONG SHADOWS DEEP") AND SEE A "PALE" "FANCIED IMAGE," SINCE THE MAN EXHIBITS HIS INTEREST FOR ANOTHER IN A PRACTICAL WAY, AND IS THEN CONFRONTED BY A LION, I. E., A "VISIONARY," OR "VISION" ITSELF:

IN HIS ARMS HE BORE
HER, ARM'D WITH SORROW BORE;
TILL BEFORE THEIR WAY
A COUCHING LION LAY.

ALTHOUGH THE "VISIONARY EXPERIENCE" MAY BE FEARSOME, IT WILL LEAD THE PERSON ON, DEEPER INTO ITS "CONTROL." THE NARRATIVE CONTINUES WITH THIS IDEA:

TURNING BACK WAS VAIN;
SOON HIS HEAVY MANE
BORE THEM TO THE GROUND.

THEIR FEARFULNESS OF THE EXPERIENCE IS DISPELLED BY THE EXPERIENCE ITSELF:

...THEIR FEARS ALLAY
WHEN HE LICKS THEIR HANDS,
AND SILENT BY THEM STANDS.

EACH STEP, AND EACH STANZA, LEADS THEM TO A HIGHER LEVEL OF CONFIDENCE IN UNDERSTANDING THE VISIONARY FACULTY (THE LION), AND IN SUCCEEDING STANZAS THEY "...BEHOLD A SPIRIT ARM'D IN GOLD," LOSE "...ALL THEIR CARE," FOLLOW "...WHERE THE VISION LED" (AND, DOING SO, APPARENTLY STOP WEeping "FOR THE MAID"), TO HIS PALACE, WHERE THE CHILD HAD BEEN TAKEN EARLIER, ALTHOUGH THEN, IT HAD APPEARED TO THEM AS A CAVE. THE LAST STANZA MIGHT DEPICT THE "GARDEN MILD" PROPHESED IN THE "INTRODUCTION" TO THESE POEMS, ALTHOUGH, SINCE IT SAYS THAT

TO THIS DAY THEY DWELL
IN A LONELY DELL,

IT PROBABLY MEANS THAT THEY HAVE BECOME VISIONARY REBELS, MEMBERS OF A SMALL GROUP WHICH IS HELPING TO "LEAD" THE REST OF SOCIETY OUT OF ITS "DEBARY," AS THE "LIONS" LED THEM. IT IS MORE EXPLICITLY SHOWN IN ONE OF BLAKE'S "PROVERBS OF HELL,"

THE ROARING OF LIONS, THE HOWLING OF WOLVES, THE
RAGING OF THE STORMY SEA, AND THE DESTRUCTIVE SWORD,
ARE PORTIONS OF ETERNITY, TOO GREAT FOR THE EYE OF
MAN.¹

THAT HE CONSIDERED THE "LION" TO BE REPRESENTATIVE OF A SUPERIOR STATE. THIS SUPERIOR STATE, AS SHOWN IN THE ABOVE QUOTATION, IS MEANINGLESS, OR NON-EXISTENT (OR FEARSOME, IF ITS CHARACTERISTICS ARE SEEN) TO AN ORDINARY PERSON, BUT ITS CHARACTERISTICS, MENTIONED IN THE LAST LINES OF THE POEM AS "...THE WOLVISH HOWL...THE LIONS' GROWL," ARE NOT FEARED BY

¹KEYNES, POETRY AND PROSE OF WILLIAM BLAKE, P. 184.

THOSE WHO HAVE COME TO LIVE IN THE SAME "HELL," THAT IS, THOSE WHO ARE ALSO VISIONARIES. THE MEANING THAT BLAKE IS EXPRESSING IN THE POEM AND PROVERB QUOTED ABOVE IS THE SAME AS THAT CONTAINED IN THE WELL-KNOWN HINDU STORY OF THE "ROAR OF THE TIGER," VIZ., THAT THE TIGER, WHICH WAS RAISED BELIEVING HIMSELF TO BE A GOAT, EATING GRASS AND BLEATING, HAPPENED TO DISCOVER THE TASTE OF FLESH WHEREUPON HE "UTTERED THE TIGER'S ROAR OF SELF-REALIZATION," REALIZING HIMSELF TO BE PART OF "ETERNITY," OR "THE CREATIVE VOID."

ANOTHER OF BLAKE'S "PROVERBS OF HELL,"

THE TYGERS OF WRATH ARE WISER THAN THE HORSES OF INSTRUCTION.

AND, LESS EXPLICITLY, THE POEM "THE TYGER," IN "SONGS OF EXPERIENCE" (ESPECIALLY THE DESCRIPTION "...BURNING BRIGHT IN THE FORESTS OF THE NIGHT...") ARE FURTHER EXAMPLES OF BLAKE'S PRACTICE OF USING A TIGER OR LION TO REPRESENT "VISIONARY" OR "MYSTICAL" INSPIRATION, AS OPPOSED TO THE SHEEP, LAMB, OR HORSE, WHICH REPRESENT CORRUPTED, CONTROLLED, WEAKNESS AND THE RATIONAL KNOWLEDGE AND DUALISTIC BELIEFS ASSOCIATED WITH IT.

THERE ARE FIVE OTHER POEMS IN THE SONGS OF EXPERIENCE WHICH ARE BASED ON "POLITICAL" THEMES: "THE CHIMNEY SWEEPER," "THE LITTLE VAGABOND," "LONDON," "THE HUMAN ABSTRACT," AND "A LITTLE BOY LOST;" OF THESE, ONLY "THE LITTLE VAGABOND" CONSISTS OF POSITIVE SUGGESTIONS, ALTHOUGH "A LITTLE BOY LOST" BEGINS WITH A QUOTATION OF "NATURAL WISDOM" FROM THE

LITTLE BOY; THE OTHERS ARE ONLY ANGRY ATTACKS ON THOSE THINGS THAT LACK "VISIONARY ENERGY" AND SUSTAIN THEMSELVES ON THE LIVES AND ENERGIES OF OTHERS, VIZ., THOSE WHOM THEY DOMINATE. DOUBT AND REASON (URIZEN), GOD, THE ONLY VIRTUOUS (THE ACCUSER, CALLED NOBADADDY, SATAN, OR JEHOVAH), THE KING, AND PRIESTS, ARE BLAKE'S FAVORITE "MENTAL ENEMIES."

BLAKE'S "VISIONARY MYSTICISM," IT SHOULD BE NOTED, DENIED DUALISTIC PHILOSOPHY AND ITS BASICALLY PESSIMISTIC AND SKEPTICAL ATTITUDE TOWARD THE PERCEIVED WORLD, BUT ALSO DENIED A MECHANISTIC MATERIALISM WHICH IS ULTIMATELY AGNOSTIC, THUS BEING THE MOST "GNOSTIC" (AND MOST TRULY "MYSTICAL") OF THE THREE POSITIONS. THIS VISIONARY MYSTICISM IS APPARENT AS THE WORLD VIEW BEHIND THE POEM "THE HUMAN ABSTRACT" WHICH SPECIFICALLY TREATS THE POLITICO-RELIGIOUS HABIT OF PIOUSLY PRETENDING TO FEEL PITY AND MERCY, WHILE BEING REALLY THE CAUSE OF THE MISERY AND WARS AND ENJOYING THE DUAL NATURE OF SOCIETY. THE POEM BEGINS ON THIS SUBJECT, DIRECTLY AND SIMPLY:

PITY WOULD BE NO MORE
IF WE DID NOT MAKE SOMEBODY POOR;
AND MERCY NO MORE COULD BE
IF ALL WERE AS HAPPY AS WE.

HOWEVER, THE GENERAL PATTERN OF THE POEM IS ONE OF AN APPARENTLY CAUSAL SEQUENCE, FROM THE FACT OF RATIONALIZED SOCIAL DUALISM, THROUGH EXPLOITATION, HYPOCRISY (OF SOME SORT), AND HUMILITY, TO "MYSTERY," THUS EXPLAINING, TO SOME EXTENT,

THE "MISTAKEN" MENTALITY ("...MORE! MORE! IS THE CRY OF A
MISTAKEN SOUL; LESS THAN ALL CANNOT SATISFY MAN.") WHICH
ACCEPTS ITSELF AS BEING LESS THAN COMPLETE. FOLLOWING THE
LINE

AND MUTUAL FEAR BRINGS PEACE,

WHICH IS THE LAST PART OF THE FIRST STAGE OF THE SEQUENCE, IS
A LINE WHICH IS SLIGHTLY AMBIGUOUS: "SELFISH LOVES" IN

TILL THE SELFISH LOVES INCREASE

IS SEEN TO HAVE A NEGATIVE MEANING (AS DO PITY AND MERCY)
WHEN IT IS REMEMBERED THAT THE FOUR "VIRTUES" LISTED IN "THE
DIVINE IMAGE" ARE "MERCY, PITY, PEACE, AND LOVE".¹ FURTHER
INDICATION OF THE NEGATIVE MEANING INTENDED IS THE SECOND
HALF OF THAT STANZA:

THEN CRUELTY KNITS A SNARE,
AND SPREADS HIS BAIT WITH CARE.

THAT THIS IS NOT THE "CRUELTY" (OR THE "SELFISH LOVE") OF
ACTIVE PRIDE IS INDICATED BY ITS USE OF A SNARE, WHICH IS AN
INACTIVE METHOD OF "WARFARE"; ALSO, THAT THE CRUELTY IS OF THE
WEALTHY CLASS UPON THE POOR CLASS IS INDICATED BY THE LINE
FROM THE ROSSETTI-BICKERING MANUSCRIPT, "THEY CANNOT SPREAD
NETS WHERE A HARVEST YIELDS."² THE NEXT VERSE SHOWS THAT
"HOLY FEARS" (AND TEARS) PROMOTE THE GROWTH OF "HUMILITY."

¹KAZIN, THE PORTABLE BLAKE, P. 191.

²IBID., P. 129.

WHICH APPEARS IN THE FOURTH STANZA AS "...THE DISMAL SHADE OF MYSTERY..." (THE "TREE" THAT GROWS "...IN THE HUMAN BRAIN"). THAT THIS IS THE SAME SORT OF MYSTERY USED BY THE CHURCHES IS SUGGESTED BY THE LAST HALF OF THAT VERSE,

AND THE CATERPILLER AND FLY
FEED ON THE MYSTERY,

WHEN THE COMPARISON OF A "CATERPILLER" WITH A PRIEST IN THE "PROVERBS OF HELL"¹ IS REMEMBERED.

THE SIMPLIFICATION, OR GENERALIZATION, OF THE PROBLEM OF SPIRITUALITY BASED ON POLITICAL CONFLICT, THAT WHICH UNDERLIES THE IDEAS OF INNOCENCE AND EXPERIENCE, AND WHICH WAS THE BASIS FOR "THE HUMAN ABSTRACT," IS MADE MORE EXPLICIT IN, IS, IN FACT, THE ENTIRE SUBJECT OF, THE NEXT TO THE LAST POEM IN SONGS OF EXPERIENCE, "A LITTLE BOY LOST." THAT SUBJECT IS, OF COURSE, THE APPARENTLY NECESSARY CONFLICT BETWEEN THE FORCES OF MYSTERY AND THE FORCES OF VISIONARY KNOWLEDGE.

THE PHILOSOPHY OF UNCORRUPTED INNOCENCE, THE "ANTI-AGNOSTIC" ARGUMENT OF THE "VISIONARY MYSTIC", IS SPOKEN BY THE LITTLE BOY IN THE FIRST TWO STANZAS:

THOUGHT LOVES ANOTHER AS ITSELF,
NOR VENERATES ANOTHER SO,
NOR IS IT POSSIBLE TO THOUGHT
A GREATER THAN ITSELF TO KNOW!

"AND FATHER, HOW CAN I LOVE YOU
OR ANY OF MY BROTHERS MORE?
I LOVE YOU LIKE THE LITTLE BIRD
THAT PICKS UP CRUMBS AROUND THE DOOR."

¹KAZIN, THE PORTABLE BLAKE, P. 254.

THIS IS THE BASIC PHILOSOPHY¹ WHICH WAS OUTLINED IN "THERE IS NO NATURAL RELIGION," SECOND SERIES, ESPECIALLY NUMBERS V, VI, AND VII,² AND IN SUCH STATEMENTS AS THE PROVERB IN THE MARRIAGE OF HEAVEN AND HELL³, "ONE THOUGHT FILL IMMENSITY."

AFTER HAVING SEIZED THE CHILD, IN THE THIRD STANZA, THE PRIEST, IN THE FOURTH STANZA, CALLING HIM A FIEND, SAYS THE CHILD IS

"ONE WHO SETS REASON UP FOR JUDGE
OF OUR MOST HOLY MYSTERY."

IN THIS CASE, "REASON," RATHER THAN BEING A "LIMITER," OR A "RESTRICTOR OF KNOWLEDGE," IS MERELY A CONTROLLED PRESENTATION OF THE FACTS; ALTHOUGH IN THIS INSTANCE IT COULD NOT BE OTHERWISE, SINCE IT IS SPEAKING OF ITS OWN LIMITS, THE USE OF REASON IS ACCEPTABLE IF IT IS REMEMBERED THAT, AS BLAKE SAID IN MILTON,

***THE REASON IS A STATE
CREATED TO BE ANNILATED & A NEW RATIO
CREATED.⁴

IN OTHER WORDS, REASON MUST BE MAINTAINED AS A TOOL FOR DESCRIBING REALITY, EITHER OF THE IMAGINATION OR OF THE "WORLD," AND PREVENTED FROM BECOMING A SYSTEM OF EMPTY FORMULAE, WHOSE

¹ KAZIN, THE PORTABLE BLAKE, P. 77.

² IBID., P. 78.

³ IBID., P. 254.

⁴ IBID., P. 438.

ONLY FUNCTION IS TO CONTROL, TO THEIR DETRIMENT, THE MASSES OF THE PEOPLE. IT IS UNNECESSARY TO GIVE AN OUTSIDE EXAMPLE OF BLAKE'S ATTITUDE TOWARD "MYSTERY", THE CONTEXT OF THIS POEM BEING SUFFICIENT EXPLANATION, BUT IT IS INTERESTING TO NOTE SOME OF THE NAMES GIVEN TO IT, SUCH AS, IN MILTON,

...MYSTERY THE VIRGIN HARLOT, MOTHER OF WAR...¹

AS WAS TO BE EXPECTED, SINCE THE VISIONARY WAS A CHILD, AND THUS APPARENTLY NOT COMPLETELY "ORGANIZED" IN HIS INNOCENCE, AND THUS "CORRUPTIBLE," THE CHILD IS FIRST "BOUND ... IN AN IRON CHAIN" (STANZA FIVE) AND THEN HE IS BURNED (LAST STANZA) ... IN A HOLY PLACE,

WHERE MANY HAD BEEN BURN'D BEFORE;
THE WEEPING PARENTS WEPT IN VAIN,
ARE SUCH THINGS DONE ON ALBION'S SHORE?

THUS, THE FORCES OF MYSTERY HAVE DESTROYED A PART OF LIFE, BECAUSE "INNOCENCE", THE "MYSTICAL" PART OF SOCIETY, IS INSUFFICIENTLY ORGANIZED; IT IS TO REMEDY THIS SITUATION THAT BLAKE SAID, "ROUZE UP, O YOUNG MEN OF THE NEW AGE! SET YOUR FOREHEADS AGAINST THE IGNORANT HIRELINGS! FOR WE HAVE HIRELINGS IN THE CAMP, THE COURT AND THE UNIVERSITY, WHO WOULD, IF THEY COULD, FOR EVER DEPRESS MENTAL AND PROLONG CORPOREAL WAR."² "UNORGANIZED MYSTICISM," BLAKE WOULD SAY, REFERRING TO BOTH SOCIETY AND THE INDIVIDUAL,³ IS AN IM- POSSIBILITY IN A CORRUPT, NON-MYSTICAL WORLD."

¹ KAZIN, THE PORTABLE BLAKE, P. 422.

² IBID., P. 411.

THE FIRST CHAPTER OF THIS THESIS, IN ORDER TO PROVIDE A MEANING FOR THE WORD "MYSTICISM," HAS TRACED THE ETYMOLOGY OF THAT WORD TO VARIOUS ROOTS WHOSE MEANINGS CONTAIN IMPLICATIONS OF INTOXICATION, SENSUALITY, AND SENSUOUSNESS; THE HISTORY OF MYSTICISM IS FURTHER TRACED THROUGH TYPICAL ORIENTAL AND WESTERN EXPRESSIONS, AND IT IS SHOWN THAT REMOVAL FROM THE PRIMITIVE CONDITIONS OF MYSTIC RITUAL HAS GENERALLY RESULTED IN THE APPLICATION OF THE WORD (OR ITS COGNATES AND/OR SYNONYMS) TO OPPOSITE REFERENTS, VIZ., WORLD REJECTING, SENSE REJECTING, SYMBOLIC YET INEFFABLE, "EXPERIENCES," OR, MORE ACCURATELY, "NON-EXPERIENCES," AND THAT, IN BOTH THE ORIENT AND THE OCCIDENT, REACTION AND READJUSTMENT TO THE EARLIEST SENSE OF THE WORD HAS BEEN ASSOCIATED WITH CONSIDERABLE SOPHISTICATION OF THEORY, AND APPLICATION OF THE RESULTANT TECHNIQUES FOR "AMELIORATING LIFE" TO SOCIETY IN GENERAL, RATHER THAN TO A MORE OR LESS LIMITED GROUP. IT IS ALSO SHOWN THAT LANGUAGE AND SYMBOLS ARE CLOSELY INVOLVED WITH THE "NEGATIVE MYSTICAL" PRACTICES, AND IT IS SUGGESTED THAT A POSITIVE ATTITUDE TOWARD ~~THE~~ ~~IMP~~ ~~LI~~ ~~CA~~ ~~T~~ ~~I~~ ~~O~~ ~~N~~ ~~S~~ ~~I~~ ~~M~~ ~~P~~ ~~L~~ ~~I~~ ~~C~~ ~~A~~ ~~T~~ ~~I~~ ~~O~~ ~~N~~ MATERIAL PRODUCTION IS CLOSELY RELATED TO, RATHER THAN OPPOSED TO, MYSTICAL ACTIVITY, IF THE "LIBERAL" SENSE OF THAT WORD IS USED.

THE SECOND CHAPTER HAS CONSIDERED AND CLASSIFIED THE WRITINGS ON BLAKE'S MYSTICISM, AND MAINTAINED THAT THOSE WRITERS WHO HAVE CONSIDERED BLAKE'S MYSTICISM TO BE IN THE "WORLD REJECTING" TRADITION ARE MISTAKEN, AND THAT THE REASON FOR THIS CONFUSION IS THAT, UNTIL NEARLY THE MIDDLE OF THIS

CENTURY, ONLY STUDENTS OF MYSTICISM WERE AWARE OF A PRECISE DEFINITION OF THAT WORD, WITH THE RESULT THAT BLAKE'S IDEAS WERE, IN GENERAL, NOT CLOSELY STUDIED. IT WAS FURTHER MENTIONED THAT MERELY INDICATING THAT BLAKE'S MYSTICISM IS DIFFERENT FROM THE "WORLD REJECTING" SORT IS OF LITTLE VALUE TO AN UNDERSTANDING OF HIS IDEAS.

THE THIRD CHAPTER, AFTER ILLUSTRATING THAT BLAKE WAS AWARE OF A PERCEPTUAL EPISTEMOLOGY, STATES THAT THE SOURCE OF BLAKE'S "LIBERAL" OR "VISIONARY" MYSTICISM IS MAINLY IN THE COMBINATION OF TWO PHILOSOPHICAL COMMITMENTS, VIZ., VITALISM AND PERCEPTUALISM, WHICH INTERACT TO PRODUCE AN APPARENTLY WIDE VARIETY OF DOCTRINES (WHICH COULD BE ROUGHLY CLASSIFIED WITH THE "ACTUALITY THEORY" OF HERACLITUS, SPINOZA, MACH, AND WHITEHEAD), INCLUDING BLAKE'S "ANTHROPOMORPHISM," HIS "EXPANDING SENSATION-EXPANDING PARTICLES" IDEA, HIS REJECTION OF BOTH THE PLATONIC AND THE NEWTONIAN TIME THEORIES, IN FAVOR OF AN EINSTEINIAN TIME THEORY, AND THE CLOSELY RELATED DOCTRINES OF UNBOUNDED "IDENTITIES," AND THE CREATION OF EACH THING, MOMENTARILY, BY ITSELF. THE LAST MENTIONED DOCTRINE IS MORE EASILY UNDERSTOOD BY USING THE CONCEPT OF "ENTELECHY," "THAT WHICH MAKES ACTUAL." FINALLY, IT IS MAINTAINED THAT, IN BLAKE'S "VISIONARY MYSTICISM," THE PARALLEL TO AN "ESCHATOLOGY" IS TO BE FOUND IN HIS "SOCIAL MYSTICISM," THAT IS, THAT INSTEAD OF THE "WAY" OF SELF-ABNEGATION, WORLD REJECTION, AND ULTIMATELY OF "RESIDING WITH

(OR BEING MARRIED TO) GOD," HIS MYSTICISM INVOLVED SELF-GRATIFICATION, WORLD INTEREST, AND, ULTIMATELY, A RESHAPING OF THE WORLD IN LINE WITH THE MYSTIC'S DESIRES. IT IS BY THESE FEATURES, AS WELL AS THE VISIONARY, "ANTHROPOMORPHIC", VITALISTIC AND PERCEPTUAL FEATURES, THAT BLAKE'S MYSTICISM IS SEEN TO BE ALLIED WITH THE PRIMITIVE, ORIENTAL, AND OTHER "LIBERAL MYSTICISMS."

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